

The Holy Bull,

And Crusado of Rome: First published by the
Holy father Gregory the xiii. and afterwards renewed
and ratified by Sixtus the fifth: for all those which desire full
pardon and indulgence of their sinnes: and that for a litle
money, to wheete, for two Spanish Realls,
vz. thirteene pence. 9

Very plainly set forth, and compared with the testimony of the holy
scriptures, to the great benefite and profite of all good
Christians.

2. Pet. 2. Vers. 18.

*For when they speake the great swelling words of Vanity, they entise through
lusts, with the bayte of wantonnesse of the Fleshe, them that were cleane es-
caped from them, which are wrapped in error: while they promise them
liberty, whereof they them selves are the bond seruants of corruption.*

Together

With a briefe declaration (set downe in the beginning) which was founde
in the Armado of Spaine, of the prowde presumption of the Spaniard:
which through the instigation of the aforesaide Bulle, hath taken in hand
the setting forth of the inuincible Army (as they terme it) out of Portin-
gale, towards England, and the Lowe countries, in which Army the
saide Bulle hath been founde, with other like things. Which
Armado is come to confusion through the hand of
the Almighty.

Psalme 2. Vers. 15.

*Behold he travaileth with mischiefe, hee hath conceived sorrow, and brought
forth vngodlinesse.*

Imprinted first

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September. 1588.

Subscribed

Ch. Roels.

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Lic^d Oct^r 4, 1588

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To the Reader.



Entle Reader, whereas it is not to bee doubted, but that by the meere Instigation and Rage of the Diuell, who through the Pope and his adherents, is now come to the vttermost prooffe of his foolish arrogancy against God and his holy woord, as you may perceiue by this Bulle, and a certayne Pamphlet made at Lisborne, by one Michaell Eytzinger translated, and printed at Collin, which doth very arrogantly describe the Royall army, and promission of the King of Spayne, against the Queenes Maiestie of Englande, wyth a disdaynesfull Lattin verse at the ende of the same Phamphlet.

*Colonienses ad Anglam & eius affectas
Europa.*

TV quæ Romanas voluisti spernere leges
Disces Hispano subdere colla iugo.

*Anglus ad Hispanum Romana Meretricis
amatum.*

Colla iugo, quid ni? nihil est, Hispane, quod optas.
Sic utinam possim subdere saepe tuo.

A L I V D

Hispane, Anglorum voluisti spernere vires?
Anglorum disces subdere colla iugo.

A L I V D

Scis cur Romanas spernit gens Anglica leges?
Haud seruire ferunt libera colla iugum.

A L I V D

Romanas meritò didici contemnere leges,
Sic iubet æterni lex veneranda Dei.

A L I V D

Hocine Romanas leges, Hispane, tueri?
Hoc est nostra tuo subdere colla iugo?
Vix prius armatas Anglorum cernere classes,
Absque morâ turpi quàm dare terga fugæ.

A L I V D

Si numeres, Hispane, Duces, si vulnera, naues,
Anglorum metues ne patiâre iugum.

A L I V D

Ampla quidem, truculente, refers, Hispane, trophæa,
Scilicet ad proprias sequitur te dedecus oras.

A L I V D.

Tu qui Christigenum voluisti perdere gentem,
Supremo disces subdere colla Deo.

A L I V D

Colla dabit, qui terga dedit, quid, amice, superbis?
Turpius Hispano quis mihi terga dedit!
Ergo age, si volupe est, Romanas discere leges,
Exemplo Hispani discere perge tui.

Aliud ad Poetam Coloniensem.

Subdere cùm videas Hispanum colla Britanno,
Vnum age, nec vates postea falsus eris.
Scilicet ipse tuum properans laqueo inferre collum,
Te dignum facies, & breue fiet opus.

The

The Colonesse to the Englese,
sendeth this doughty Emprise.

Thou England which the Romish lawes, long time hast now trieted,
Shalt learne ere long to Spanish yoke, thy necke shalbe subieted.

The Englishman to the Spaniard,
of that Romish Brothell, the very dotard.

My neck to Spanish yoke, what els: with moze or naught at all,
for so my neck to Spanish yoke, I wish might oft be thall.

Another.
Proude Spaniard, wouldest thou then dispise our English force:
well maist thou learne thy neck to yeelde to English yoke perforce.

Another.
That English nation Romish lawes triedest, wot you why:
A people free to seruile yoke is hardy brought to ply.

Another.
Well haue I learnde the Romish lawes to leaue and set at naught,
for so doth bid the heauenly loze, that God him selfe hath taught.

Another.
Is this the Romish loze to hold, and yeelde our necks to Spanish yoke,
Not erst to see our English fleet, but by a maine and strike no stroke.

Another.
Hee soone will yeelde his necke, that once hath turnde his face,
Proude Spaniard then, who euer turnde from me with moze disgrace?

Another.
If Spaniard thou dost cost thy cards, & tel thy leaders, ships, & wofuls
feare least the English force the presse, & drench the in battish solids.

Another.
Great triumphs dost thou (Spaniard) tell, & terribly thy conquests boast
Yet doo both losse & shame the haunt, & hunt the home to Spanish coast.

Another.
Thou which of Christians wouldest roote out the race,
Shalt learne to feele of God the high disgrace.

Another.
wherefoze if Romish lawes the like, goe on to take thy fill,
And learne by English loze, the trace that Spaniards troade full ill.

The Poet English
When Poet, thou dost see the Spaniard yeelde his necke,
And bend to Englands bowe, and bow to Englands becke.
Doe one thing and be Prophet true, and neuer after failed,
To haile thy neck into the slip, and let it by be halied,
So shalt thou best preserue thy fame,
To make short worke, and ende thy shame.

And

And therefore it is to bee hoped, that the power of Satan shall shortly take an ende, and that our deliuey is at hande: Wherefore I could not pretermitt to represent vnto you (by a briefe discourse) of the great fury of the saide preparation, by a note thereof founde in the Spanishe Armado. And also the aforesaid foolish Bulle, with y^e expositions seruing therunto, to the ende thereby (according to my power) to aduertise y^e Christian Reader of the haunts and practises of the wicked, which were (as appeareth both by the comparison of the Amalekites, wherunto the Christians in the said Bulle are compared, and by the confession of the Spaniards prisoners both in England and Holland) to rote out, and murder without any respect of religion, all the Inhabitants of England, or of the countries where they should lande, euen from the age of seven or tenne yeares upward, and so to take away from the face of the earth those which they call Lutherians, and to doe as God had commaunded the childezen of Israell to deale with the Amalekites: they being purposed neuerthelesse, to haue printed a marke with a hot Iron on those childezen which so should haue been reserved, to the ende they might know them hereafter, and to vse them euen as they doe vse their Indian slanes: whose life is moze wretched then a thousand deaths. And euen as the Pope of Rome hath been the first autho^r of this Lying, Godlesse, and blaspheming Bulle: and mozeouer, as thereby hee is the Instigator of this Bloody enterprize. So likewise, by it may all men marke by what spirite hee and his adherents bee lead: to w^ote, with the spirite of Satan, which from the beginning is a Liar and a murderer. Which I haue been desirous to imparte vnto you (wel-beloued Reader) to the ends that all men (pondering the same,) might vnderstande & perceine in what pearill we altogether (aswell Papists as others) haue been: and that all men thereby bee moued and induced to say with the People of the Lord in the 124. Psalme, thus.

- 1 If the Lord had not been on our side, may Israell now say:
- 2 If the Lord had not been on our side, when men rose vp against vs.
- 3 They had then swallowed vs vp quick, when their wrath was kindled against vs.

4 Then

- 4 Then the waters had drowned us and the streames had gon ouer
our Soules.
5 Then had the swelling water gonne ouer our soule,
6 Praised bee the Lord which hath not giuen vs as a praye vnto
their teethe.
7 Our soule is escaped euen as a birde out of the snare of the fowler,
the snare is broken, and wee are deliuered.
8 Our help is in the name of the Lord which hath made heauen
and earth.

Concluding therewithall, that the invincible God hence-
forth will not forsake those that put their trust in him. There-
fore wee must not be too much afraide of their power and en-
terprises, but to think on the comfort which the vertuous king
Hezekias gaue vnto the Citizens of Ierusalem, against the
power of Senacherib: saying:

Wee of good cheere and courage, and feare not the king of
Assur, nor all those which be with him: for there is a mightier
with vs then with him: with him there is a fleshy arme;
but with vs there is the Lord our God to help vs, and to fight
for vs.

The Lord of his goodnesse take pittie on the countries, to
the ende their hearts may be induced to vnitie of the Wroun-
des, and a perpetuall peace against the Murthers, Robberies,
Rapes, Spoyles, and all manner of horrible acts of the cruell
Spaniards, and their adherents.

B

A Bricfe

A Briefe discourse of the power, and might
of the Spanish Armado.

And y^e 1588. there departed from Lisboa a great ar-
mye of as great riches and power as ever was seene:
whiche his Maestie did send against England, for to
root out the Heretikes, which do not acknowledge the
holy Catholike Romaine faith: and which very obstinately do
persist in heresie: and the same hee doth through a holy zeale,
for to augment the Christian religion, and for to cause them to
confesse and acknowledge their false doctrine, to the ende that
they might turne from their heresie. And this is not done by
his Maestie for to get thereby a great name or title, for that
hee hath honour and title enough: but to the honour of Iesus
Christ, and of his holy mother, and for the increase of the holy
Romaine faith.

Inprimis, hee hath received for the Amitie of the Veneti-
ans, thirtie swift ships, built warlike. From Sicill, hee hath
received thirtie five: and moreover, as many Gallies of Por-
tingale, which do also goe in this holie companie. There goe
from Biscay thirty five greate ships, all with double Ma-
nante, which will be sufficient to batter the Wallles of Lon-
don.

Now there goe moreover thirty ships of warre, being all
Dutchmen, and Easterlings, for to destroy the Heretikes and
wilbe Lutherians, being all well appointed. Moreover, fifty
from Valentia, and Cathalonie, which are sufficient to fight
against one hundred. Nowe, there are also fifty Gallies rea-
die to goe with them, which are gathered out of thre places:
to wit, twenty out of Spaine, foureteene from Naples, six-
teene from Sicilia: which most gladly will come in this holy
company, and are all manned with notable, and most expert
souldiers.

There do moreover goe with them foure thousande Soul-
diers, chosen out of the very best garrisons, which do not feare
the diuell himselfe.

Moreover, three thousand out of Lisboa, and three thou-
sand out of the most pretious Portingale Indies. And fur-
thermore, tenne olde regiments with their Gentlemen & Cap-
taines

taines from Italy, which do make thirty five Companies, with two thousand Almains, which will not retire though menne should betwe them in peeces. Moreouer, five thousand Spaniards, which may enter where they will. More, eight hundred Light-horses, which can endure to follow & chase day and night. There be moreouer, one thousand four hundred humble shot, which can runne very fast. Moreouer, two hundred Light-horsemen with peeces, which goe to trie their valours.

Moreouer, there are in this Armado five thousande lustie men, for to help to place the Ordnance, to digge, to breake, &c.

Item, those which haue the charge of this great army, are men of good age and experience, and haue very good skill: to wit, very olde Seafaring Captaines, Pilots, Maisters, and others, hauing great knowledge touching these affaires, and able to abide the Sea what weather soeuer shall happen, and they haue for their help a great number of Mariners, Sailers, and Gunners sufficiently experienced.

Moreouer, eight thousand nine hundred Souldiers, which haue offices: which are not noted here, and gentlemen of great accompt to the number of four thousand.

They haue for their prouision nine hundred thousand kindals of Biscuit well baked, (every kindall is a hundred pounde waight) being of y purest meale which could be gotten, seruing onely for the Gentlemen and their fellows.

Moreouer, two and thirty thousand peeces of Wine: thirty thousand kindalls of Bacon: forty thousande Arrobes of Cheese: every Arrobe is eight & twenty pounde waight: two & thirty thousand Barrells of Fish called Tonny fish: eightene thousand Arrobes of Ryce. Twenty thousande Arrobes of Fleche, powdered, and placed as best they coulde, for to preserve the same.

Moreouer, foure and twenty Arrobes of oyle of Andolosia, with five thousand and foure hundred Arrobes of Wine vinegar, for to coole the Ordnance: the oyle is for to be eaten, & besides that, to burne it for their lighte, so the ende they in the night time should want no lighte.

Moreouer, fifty thousand bunches of Andolosia Garlick.

Moreouer, a great deale of Hammes or Goates flesh, called in Spanish Cabrico.

Forty thousand peeces of water, for to water Flesh & Fische withall.

Moreouer, as many Carriages, two for all peeces, for to bee employed both on Sea and Land, made so stronge that they can not be broken.

Gunnepowder coming from the Casse countrie, aboue twenty thousand kintalls, besides that which is all deuided in the Army, and closed in Barrells.

An infinite number of Bullets: from twenty pound waight upward, to three score pounce.

Moreouer, eight hundred Mules, for to hale with all expedition on Land the Ordinance, and what els they shal haue neede of: and horsekeepers for the same.

Moreouer, great quantity of Barly, which they bring with them for their Bestiall, because they there doe vse to feede their beastes with Barlye in steede of Dates.

Moreouer, many Burgundy horses, which are sent from Mylan for the kings seruice: to conclude, such store as if they were fallen from Heauen: and with them is come the great Prince Urbino, the sower of Chivalry.

The chiefe of this Army, is the Duke of Medina Sidonia, Don Alonso Peres, who hath for a by name, Reguisma, hauing forsaken all his familie, wife, friends, and goods: and through very zeale and deuotion, committed him selfe (as Generall and Admirall) in this Armado: and hath besought God, and his blessed mother the Virgin Mary, and all Saints, that hee may come againe from whence hee is departed,

A Pre-

A Preface vpon the Bulle.



When the fulnesse of time was come, which God in his euerlasting counsell had ordained for the promised worke of redemption, and saluation of mankinde, which by sinne were fallen into death and into y perpetuall indignation of God, God sent his onely begotten sonne, Iesu Christ, heere on earth, for to become very man, euen as hee from the beginning had been very God with the Father: and in his humaine nature (indiuisibly united with the God-head in one person) to accomplish this saluation and redemption by the sacrifice of his body and blood.

Now this for to effectuate, hee especially indewed and honozed him with two chiefe and high vocations, to witte, of being King ouer his Church, and high Priest.

The kingdome consisteth in this, that hee is the sole supreme head, Ruler, and Guide of the holy Generall or Catholique church: That is to say, of the generall assembly and communion of Saints, which through faith are sanctified in him, or appropriated vnto God, containing in her, all those which from the beginning of the world vnto the ende from time to time, with a true faith haue inuocated, or yet shal inuocate the name of God, through the promised Messiah or Christ the annoynted.

The which he through his holy spirite, as members of his body, doth guide, conduct and rule by little and little in mortification of sinne, and newnesse of lyfe bringing them to sanctification, according to the conformity of him selfe, in the obedience of God. By reason whereof they for his sake are called holy, and he (in respect of them) is called (euen as hee also is) the onely heade of his body, the sole Bridegrome of his Bride, the onely Lord and King of his Church, by whom all the body being coupled and knit together by every Joynte, for the furniture thereof (according to the effectuall power which is in the measure of every parte) receiveth increase of the body vnto the edifying of it selfe in loue, as S. Paule sayeth.

The high priesthode, wherein also is comprehended the voca-
 tion of y^e teachers & prophets, specially both consist in this, y^e h^e
 having sacrificed him self once for vs, is by y^e meanes become our
 onely Mediator, Advocate, & Peace-maker betwene God & vs:
 having by vertue of this sacrifice reconciled vs vnto God the Fa-
 ther, so y^e we which were wholly seperated and estranged from
 God through sinne, are now againe reconciled vnto him, & haue
 free & vndoubted access to his mercie seate: so that we now freely
 may make our prayers vnto him, with sore confidence y^e they for
 his welbeloued sonne Christ Iesus sake, will be acceptable vnto
 him. Which grace, Christ him selfe being here in this world hath
 brought, revealed, & declared vnto his apostles, & disciples, for to
 be by them made manifest to all y^e world. These two vocations
 and worthy functions be y^e two hornes of the Lambe, Reuel. 13.
 vers. 11. wherewith (he being indwelt) is exalted aboue all crea-
 tures sitting in heauen on y^e right hand of God, aboue al princes;
 powers, dominions, & aboue all names which be named, not only
 in this world, but in y^e world to come: the Father having put all
 things vnder his feete, & exalted him aboue al things: for to be the
 supreme head of the Church, which is his body, even the fulnes
 of him that filleth all things in all. And soasmuch as the strenght
 and vertue of these two worthy functions, both most exactly con-
 sist & appeare in the forgiveness of sinnes: for even as sinne only
 hath seperated man from God and life everlasting, & made him
 subiect vnto death, curse, and hell fier: even so is the taking away,
 forgiveness, & pardon of sinne, the onely meane of bringing him
 againe in fauor & reconciliation with God: and therefore this re-
 mission & taking away of sinne, is properly & only attributed vn-
 to this King & high Priest, aboue all other creatures, for a speci-
 all priuiledge, & exceeding great hono^r. In respect whercof he also
 properly & solely is called the Lambe of God which taketh away
 the sinnes of the world. Iohn. 1. vers. 29. 36. Therefore no
 man, no creature in y^e worlde, may in any wise attribute to him
 self this taking away, forgiving, pardoning, or remitting of sins:
 nor likewise, appropriate to him self these two hornes, which sig-
 nify these two afoze recited functions, either in all or part, vnder
 what soeuer colour or cloake it bee, without making him selfe a
 party against the Lambe of God & to manifest himselfe to be the
 very enemy of Christ, and a very Antichrist, & vnto the Father
 God the Father, & his sonne Iesu Christ. In deede true it is that
 all faithfull Christians (soasmuch as they by faith in Christ be-
 ing

ing grafted in him as members in the head) do every of them (according to the measure & gift vnto them giue for the knitting together of the whole body) become partakers of the grace which is giuen vnto Christ their head, & be called kings & ministers of Christ. Apoc. 5. ver. 10. & the kingly Priesthood of God. 1. Pet. 2. ver. 9. For to sacrifice him selfe in obedience. But this both not impeach the honor & glory of these two functions solely & only to appertaine to Christ, without that any one may vaunt or boaste thereof. For the making of the members partakers of this grace and honor, both not happen by reason of any worthines, desert, or preheminance which they haue over the communion of the Body that is ouer the Catholique Church but because they altogether aswell y^e one as y^e other (being vnited by faith with him to whom all power, worthines, & rule ouer y^e whole Church appertaineth) are in the sight of God taken as members of Christ: yea, as y^e whole fullnesse of the whole body of Christ, who affordeth them this honor & grace that he giueth & imparteth vnto them, all that is proper vnto him, & so consequently both make them with him Kings and Priests of our God: for y^e he doth esteeme himselfe as imperfect, vntill he haue vnited & ioyned with him all his members, & so to rule and be glorified with them & in them for ever and ever: by reason whereof they be also called Christ him selfe. Howbeit, vndoubtedly and verily there is but one Christ, even so as in a living body all the members haue partakers of the vitall spirite, which floweth from the heade in all partes of the body, & yet may they not neuertheless therfore appropriate vnto them selues the honor to be placed ouer all the body for to guide and rule the vniuersall members, as the head doth, without renting & spoiling the whole body.

Like wise also no creature lining may vaunt it selfe to be placed ouer the Catholique, or vniuersall Church of Christ for to guide & rule the same but Christ alone, without renting & defacing the whole body of the Church to forsake Christ Iesus, and to declare & manifest himselfe to be a party & enemy to the Lambe of God, & a right Antichrist. Wherefore is it y^e the holy Scriptures (placing before our eyes y^e right Antichrist, which shal wage battaile against the Lambe of God) do liuely describe and set him forth with this proper, sure, & vndoubted cognisance viz. that hee is a beast with two hornes: like to y^e Lambe, that is to say, which doth attribute to himselfe these two worthy vocations, which do

enely

onely in verity appertaine to the Lambe of God: to witte, to be a king or supreme head, a high Priest or most holy father and Pope ouer all the vniuersall Church of God: and specially which assureth to him selfe to haue power to take away the finnes of the world, which is the chiefe vocation of the Lambe of God, which only both appertayne vnto him for ever.

For although so it be, that hee him selfe both send forth his Apostles and seruants throughout the whole world, to the end to declare this forgiveness, remission and pardon of finnes to all those which do heare and beleue the Gospell. Yet neuertheless he doth not place them for rulers of this treasure, but only for witnesses and seruants of those things which he would declare vnto them, for to open the eyes of men by preaching of the grace of the Gospell, to the ende they should receiue remission of finnes, and parte among those which through faith are sanctified in him, euen as he him selfe from Heauen hath plainly said and declared vnto Paule the Apostell. Act. 21.

And therefore when hee doth send forth his Apostles, with power and charge to pronounce forgiveness & pardon of finnes, or to disponce therewith: hee then doth very playnely limite this commission, expressing with plaine wordes in what manner and forme they shal extend this remission of finnes, in commanding them to preach the Gospell to all creatures: and toyneth thereby that who so euer doth beleue the gospell and is baptized, shalbe saued: to witte, with forgiveness of finnes: and who so euer doth not beleue shalbe dampned, if he dye in his sinne, and that the wrath of God remaineth on him. For as the Apostell Paule sayeth, the gospell is nothing els, but the power of God to saluation to euery one that beleueth. Rom. 1. vers. 16. By which meanes they, commission of pardoning of sinne, in the which consisteth saluation, is so limited vnder the limits of preaching the gospell, that they in no wise may exceede them nor vse them otherwise, but euen so as they are commanded and charged: therefore the sayd Paule writeth thus: all things are of God which hath reconciled vs vnto him selfe not imputing they, finnes vnto them, hath committed vnto vs the word of reconciliation: Now then are we Embassadors for Christ, as though God did beseech you through vs, &c. 2. Cor. 5. Whereby it doth playnely appere that this commission or charge

charge of pardoning of sinnes is no power, might or authoritie
 for to graunt pardon of sinnes to those which the Ministers
 thinke good of, but an Ambassage and message of the wordes of
 grace, that is, of the gospell, and of the remission of sinnes, and
 saluation to those which beleue: and therefore it is called a key
 of the kingdome of heauen, because the preaching of the gospell
 doth declare that heauen is open for all those which do beleue
 in Christ Iesu, and which do onely put all their trust and con-
 fidence in him: and Paule the apostle willet that men shall
 not account those which do preach this vnto the people as
 Lords of the conscience, but as ministers of Christ, and distri-
 butors of the hidden treasure of God: So that they be sayth-
 full in theyr expositions. 1. Cor. 4.

And Peter writing to the Elders & rulers of the Churches,
 termeth him selfe also an Elder with them, & a witness of & suf-
 ferance of Christ, & doth earnestly admonish them to feede the
 sheepe of Christ, not as hauing any dominion ouer the Lordes
 inheritance, but as leaders and examples to the flock of Christ.
 1. Pet. 5. Whosoever then as hauing power & preheminance o-
 uer the whole body of the Church of Christ Iesu shall change or
 conuert this vocation, Ambassage & charge, into Dominion,
 Power & worthines, as though it were lawfull for him to im-
 parte the pardon and remission of sinnes vnto such as plea-
 seth him: exceeding the expresse charge of his commission, which
 doth only & properly consist in the preaching of the gospell: that
 is, in expresse the power of God to & saluation of those which
 beleue, he is no minister of Christ, but a false Theefe, & a Rob-
 ber of the honoz of God, and a right Antichriste.

For the very patterne & picture of Antichriste is this, that he
 shal sit in the Temple of God, & attribute to him selfe this pow-
 er of God, to distribute the pardon of sinnes and of saluation,
 according to his will & pleasure, not in preaching the gospell &
 the grace of Christ, as a minister, witness or ambassadoz, but as
 hauing him selfe the two Hornes of the Lambe, & placing him
 selfe in & place of God, as being his Vicar, & hauing a like iudg-
 ment seate with God, for to bestow the power, grace & mercies
 of God, to those which be loyall vnto him, and do oppose them
 selues against his enemies, for to vnderpinne, establish and de-
 fend his seate (whereon he sitteth in & temple of God). 2. Tess. 2
 vers. 3, 4, 5. &c.

Now, whether this be properly, effectually & fully accomplished in the person of the Pope of Rome, not only the names, titles, & vocations which he doth attribute to him selfe, haunting to haue his seate in the temple of God, as his Deputy & Vicar, hauing a like iudgement seate with God, and full power to dispence with al things, to doe & leaue what he listeth, and terming him selfe the head of the Catholike or generall church of God: a Bridegrome, Husband & Ruler thereof; a King of Kings; a high Priest; a most holy Father; our Lord Pope & Pontifer, doe giue plaine and euident testimony thereof: but also all his works and actions, which he & his Predecessors haue of long time manifestly and openly declared to all the world.

And for as much as the repetition of them all would be ouer long to rehearse, and because they are sufficiently set downe in other hystories.

Therefore we now will only set downe to the Christian reader the Bull, which they of late haue set forth in Italy, Spaine and other places, in al languages, in the which they doe promise and graunt all maner of pardons, Indulgences, graces, privileges, remission of sinnes & redeeming of soules out of Purgatory: not vnto those which in faith doe embrace the preaching of the gospell, which doe only take their refuge in Christe, and which doe only acknowledge him for their Mediator, Saviour, supreme head, chiefe king and sole high Priest: but to the contrary, to those which seeke to destroy such Christians with fire and sword, and which to that effect doe personally & loe themselves in seruice, for to goe in the army with the king of Spaine, and to that effect with great charges haue assembled against the Realme of England, or which at least bee contributory to the charges of those warres with money.

All men may with due consideration reade this Bull, and examine the same with the doctrine of the apostle Peter and Paule (of the which this holy father doth vaunt him selfe to be a Successor) to the end he may be fully resolued by the truth, and pray the Lord God that it may please him to establish the Kingdome of his beloued sonne Iesu Christe, and rote out the power of Satan. Amen.

Heere



¶ Here beginneth the Popes Bull, translated out of Spanish, with the answer thereunto out of the holy Scriptures.

The ^a Bull of the ^b holy ^c Crosse newly graunted by our ^d most holy father Gregory the thirteenth, & enlarged with many & very great ^e graces, pardons, faculties and stations for all the Citizens, inhabitants, and all those which remaine in this Realme of ^f Spaine and Ilandes thereabout, of *Sicilia* and *Sardinia*, for the aide and assistance of the ^g wars against the ^h faith-

^a *Bulla*, in Lattin signifieth a bubble, which riseth on the water, or that which children doe make with soape and water in a musell shell, and therfore the Lord God by his iust iudgement hath ordained that this should be termed a Bull, to the end all men may be aduertised. What benefite is to be expected thereof, vnlesse men would after the Spanish manner call it, *Burla*, which is a Ieste or mockerie, because they herewith do openly deride & ieste with God and all the world.

^b That is called holy which is

appropriated vnto God, and seperated from all uncleannesse of the worlde. Now what holinesse is contained in the Bull, all men may perceiue which shall ^c examine the same with the word of God.

^c The Crosse in times past hath been esteemed as we esteeme the gallows, and therfore all manner of sufferance, oppression, shame and ignomie of the worlde is called a crosse. Nowe whether this be called a crosse, because they herewith doe persecute and destroy the poore members of Christ, each one may iudge.

^d By vertue whereof, and in what sence the Pope of Rome doth call himselfe to be the most holy or right holy father is sufficiently set downe in our preface.

^e By what authoritie he presumeth to haue power to graunt these pardons, indulgences and aduantages, is also herebefore set downe, and shalbe moze at large hereafter declared.

^f He doeth very well in chasing those countries specially for the bitterance and sale of his Bulles from whence the Gospell is most of all excluded, and where the truth of the Gospell is least known, fearing least otherwise he might be disowned and brought to light.

^g Here men may perceiue what pronouncers of peace and vnitie these holy fathers be, which doe sell their Bulles for the maintenance of warre.

^h He calleth all those infidels and heretikes, which doe acknowledge Christ Iesu onely to be their mediator, saviour, intercessour, high priest, bridegrome, and supreme head of the Church of God, and which doe receiue the holy Scriptures of the Prophets and Apostles, for the onely foundation of the perfect Christian doctrine, without respecting the Pope of Rome in this behalfe.

ⁱ That is to say, enemies of the Romish Atheisme, and Antichristicall blaspheming of God, wherby they induce men to beleeue that they are Gods here on earth, and Vicars of the liuing God, for to command and prohibite what pleaseth them: Desiring moresoer that none of the common people should knowe what he beleeueth: But all men must beleeue that which our mother the holy Church with the rablement of Bunkes and Fryars doe beleeue, without knowing what it is.

^k A Religion is properly a seruice of God. Howe who they bee which bee enemies of the Christian Religion: Againe, which onely call vpon God in spirit and truth, through the onely Mediatour Iesu Christ, or those which beside the liuing God doe in their neede, and for their help inuoke or call vpon all maner of deceased creatures, and doe serue the Lord, not in spirit and truth, but in externall Images and pictures of carued wood and stones, and with externall mumblings and ceremonies, which they themselves vnderstand not: These Christ most plainly setteth downe in the doctrine which he hath left vnto vs, by the mouth and penne of his Apostles and Disciples.

^l Here we see howe that in steede of preaching the word of God, and to instruct the people of Gods mercie obtained in the blood of Christ, they doe rush in with their Bulle. Howe whether the same doe agree with the doctrine and example of the Apostles, their Epistle written to the Church of Christ (which they had instructed with the preaching of the worde) doe proue, and specially Rom. 10. Vers. 14.

^m And marke when Christ sendeth forth his Apostles, whether he did com-
mande them to thrust Bulls into the handes of the people in steede of Sermons.
Math. 28. Vers 19. Mark. 16. Vers 15.

ⁿ Consider that this preparation and league for the extirping and rooting out of all true Christians, hath already been practising three yeares. But the Lorde God can suddenly let his winde blowe ouer them, euen as he did ouer the people of Pharao. Exod. 15.

The

The Title, name and dignitie, which was giuen to king *David*, by reason of the great good successe, which God vouchsafed to graunt vnto him, is declared vnto vs by the holy Scriptures in the first booke of *2 Kings*. Wherunto king *Saul* (through *2* will of God) did greatly exhorde him, promising vnto him (for rewarde of the victories which hee hoped for by his meanes) his eldest daughter in marriage, saying vnto him, behaue thy selfe like a valiant & vertuous man, and fight the battaile of the Lord, by vertue of which commission (and trusting on the helpe of God) hee obtained the victorie against the *Amalechites* and their adherentes: amongst the which was greatly renowned & extolled the renenge which he tooke vpon *Siceleg*, which was a famous Cittie, which *Achis* the king of *Beth* delivered vnto him. Where he restored the great booties of womē and children, certain dayes before take captiues of the same towne, which had bene burned by the *Amalekites*: for the which the king *David* was greatly extolled and praised, and the people greatly holpen and protected vnder the defence of *David*, and through the mercie and prouidence of God,

This Preface would haue serued to verie great purpose, if *David* had boine armes against those which onely tooke their refuge to God in spirit and truth, & not against the *Amalekites* and other faithlesse idolaters, which had their churches full of dumbe Idols & woden saintes, & did by them make all their prayers to God, & did take all maner of deceased persons (being their *Baals*, & is, saintes) for their intercessours and protectours, euen as this holy father likewise doth, howbeit hee will not much deceiue the people, for he doth sufficiently manifest in the first attempt what he pretendeth, comparing himselfe to *Saul*, which gaue *David* a good commission and charge to fight the battaile of the Lord: but whiles hee all his life time did nothing els but murder the faythfull Seruants and Prophets of the Lord, yea and persecuted *David* him self with all his vertuous adherentes, which reposed their trust on Gods promises, fearing least he should lose his kingdome: euen so this holy father doth preferre the battaile of the Lord, but whiles hee seeketh to murder and burne the Prophets and faythfull seruants of the Lord, and wholly to roote out the true *David*, Christ Iesu, with all those which onely depende on him, and acknowledge him to be the head and king of the Catholike church, fearing least his kingdome of this world might decay, and his belly chere decrease.

^b Here you see that he doth appropriate to himself that which onely appertaineth unto God, for through him alone kings do rule, and the Antichrist doeth here place himselfe in Gods throne, attributing to himselfe the honour due to GOD, as though he might institute kings and protectors of the people of God: which he shall neuer prove to have borne done, or purposed by the Apostles.

^c The holy Catholike sayth is here called the extirpation of the knowledge of the truth of the Gospel, and of the salvation which we have obtayned in Christ. For the Pope doeth specially and above all things maintaine that the comon people ought not to know any particular things thereof, but to referre the simply to their mother

the holy Church, which is the saying of the Monkes and Fryars & other bea-ly persons, which doe instruct the people with dumbe Idols, with crosses, with garlands, with hallowed *Agnus Dei*, and like bables, to the ende to keepe them still in their childish ignorance and Catholike, that is to say, generall simplicitie. And this holy simple Catholike faith, their divines and doctors doe call *Fides simplicia*, that is a beleefe foulded together, and is like to a cloth which is foulded, so that no man may looke within it: which beleefe the king of Spayne through an indirect or blinde zeale these many yeares hath sought to defende and protecte with sƿer and sword, to the spole of his lowe countries, yea with hazarde of his Realmes and dominions, extirping all those which would plant the true Christian faith, through the light of the Gospel, to the end to sever the truth fro lyer.

^d Christendome doeth he here terme the Seate of Rome, that is, all those which doe acknowledge the Pope for head, bydegrome, high Priest, and father of the Church: For whosoever will onely acknowledge Christ for the same and not the Pope, he here is accompted among the Turkes and faithlesse heretikes. Therefore for as much as there may not be two Christes nor two heads of the Church, but the one must be Christ, and the other Antichrist, you shall not take Christendome in this place for any other thing, but the trayne of the second Christ, who haunteth himselfe to be Christ, but is very Antichrist in dede.

^e You must here take the battailes of the Lord, according to the comparison of Saul, (which he himselfe heretofore hath set downe) when he persecuted David, & murdered & burned the Prophets & high priest of *Nabe*, viz. the battailes of our lord the Pope, for to mainteine his kitchen well furnished.

^f That is to say, in making a great and fearefull army for to overthrowe the countries and realmes of other Princes, and to rote out all those even to the very children and women which will not acknowledge the Pope to be the Vicar of God, and robbe Christ of his honor.

who had elected him for that service. In comparison whereof our most holy father *Gregorie* the thirteenth, hath not onely ^b given the name or title of defendour of the people of God unto the Maestie of the king *Don Philip* our lord, but for the greater zeale he hath to the increase & preservation of the ^c holy Catholique faith, considering the great charges which daily arise for the common defence of ^d Christendome, continually fighting the ^e battailes of the Lord, ^f purging the sea from the incursions and piracies which the infidels and here-

likes committe, being very *Amalekites*, the same Hope for the aide and succour of so rightfull defence, opening the ^a treasures of the Church, hath giuen vnto him, and newe prolonged the ⁱ Bulle of the holy Crosse, to the ende that all ^k faythfull Christians, which shall accept thereof and giue ⁱ the number of ^m almes hereunder declared, doe receiue the ⁿ graces and absolutions and pardons hereafter following.

In primis hee doeth giue vnto all faithfull Christians of these Realmes and Dominions dwelling, being resident in the same, and to those which shall come there which bee ^o inflamed with the zeale of the defence and increase of the holy Catholike faith, & which shall take his part for to serue ^p in the wars vnder the power and with the men which his Maiestie sendeth, for the space of one yeare for to fight a-

perishe with thee, because thou thinkest that the fauour or grace of God may be obtained with money. *Act. 8. Ver. 20.*

^m This word Almes is deriued of a Greeke worde *Eleemosyna*; which properly signifieth compassion and pitie. And behold here the holinesse of this father doeth esteeme it a deepe of great charitie, to giue money for to spill Christians blood, and both so shamefully peruert every thing, that he turneth charitie into cruell bloodshedding.

ⁿ According to that which before we haue repeated of *Simon Magus*, who thought that the grace of God was to be solde for money, it may playnely appeare that this marchant is a successour not of *Simon Peter*, but of *Simon Magus*, whose workes he evidently followeth.

^o This is sufficiently set downe before.

^p This is the Trompet of this holy Apostle: Christ sayeth to his Apostles, I giue you my peace, I leave you my peace: *Peter* writeth in the beginning of his Epistle, grace and peace be multiplied vnto you: And againe in the end, peace be

^e Who be the *Amalekites*, is her before set downe.

^h Behold here doth this Antichrist attribute to himselfe the power to deuide or imparte according to his beastly insatiable desire to those which maintaine his potage pot, the grace which the sonne of God by his precious blood hath obtained for those which beloue in him, and call vpon him, and doe acknowledge him to be the head of the Church of God.

ⁱ Turne to the first ^a and ^b.

^k Which signifieth poore ignorant men, which doe suffer themselves to be led like to a Beare with a ring in the nose, not knowing what they beleeue, no more then beastes: but exposing them in that behalfe on the holy father the Pope, and their mother the Catholike or chief beast.

^l This is the slyptry they shoute at, to wit, to get money, and to make warre therewith. Now let each one that hath eyes see, and he that hath eares for to heare let him heare, whether this bee the voyce of Peter (whose successor and Vicar this holy father haileth to be) who sayd to *Simon Magus* (which offered him money) the money

with you al which are in Christ Iesus. *Paul* writing of the Apostles and their vocation, sayeth: howe beautifull are the soete of them which bying glad tidings of peace, *Rom. 10. 15.* But this braue successoꝝ of *Peter* and *Paul*, doeth here sounde his trumpet foꝛ to induce all the woꝛlde to warres, vnder the Armie of the king of Spayne, foꝛ to take in, and ouerrunne by foꝛce, and murther the realmes of other Princes: And foꝛ that effect he doeth sell his Bulles, graces, pardons, &c. and doeth drawe the poore silly soules out of his Purgatorie foꝛ to helpe thereunto.

¶ This Bull was first graunted against the Turke: foꝛ whereas the Apostles were wont to conuert the infidels with preaching of the Gospell, and examples of life, the Romish Apostles will doe the same with the sword, murthering all those which knewe nothing of the Christian religion. But they did yet cloake this with the name and shewe of a zeale which they had of the honoꝛ of Christ against the Turkes. But now this Apostle hath so well inchaunted the king of Spaine, that he hath made a truce oꝛ League with the Turke, being an originall enemy of Christ, to the end to assaile with all his power and might, those which onely call vpon Christ and God the father in his name, and which doe acknowledge none els foꝛ the head, Hede-grome, high Priest, mediator & peace maker of the Church of God: foꝛ this doeth much moze grieve this holy father, then the infidelitie of the Turke: foꝛ he thinketh that by this his kingdome must decay, seeing that the kingdome of Christ only thereby is erected, and therfoꝛe he hath nowe changed the Bulles which were made against the Turke, & made them against the poore members of Christ, to the end utterly to extirpe and rote them out. And in the meane time, the Turke hath time and meanes on the other syde, giuen him wholly to subuert Christendome. And this is the zeale wherewith these holy fathers are so inflamed. ¶ Here we see plainly how this Antichrist maketh an open ieste of the forgiveness of sinnes, which the sonne of God with so deere a price, to witte with his death and bloodshedding, hath obtained foꝛ vs. foꝛ he here with his bloudy trumpet doth pronounce this remission, not vnto those which with an humble hart (taking their refuge to Christ) doe repose all their trust and confidence vpon his satisfaction and intercession betwene God and man: but to those which either do spill Christian bloud, oꝛ giue money to the same effect. And secondly, where as he with all his Doctors and Diuines, openly doth affirme that the remission & pardon of sinnes, which Christ hath obtained foꝛ vs, can take away but onely the offence, and not the deserved punishment oꝛ payne of sinnes committed after the Baptisme: foꝛ which effect they haue instituted their inuented Purgatorie, to the ende there to pay the sayd punishment and penaltie: So likewise he is not ashamed to graunt his pardon so amply that therewith not onely the offence, but also the deserved punishment is wholly taken away, even as he hereunder in the forme of an absolutio plainly expelleth: Yea, baueth the same to be of such foꝛce that it draweth the soules of others out of Purgatorie, even as in the briefe rehearsal of the stations and indulgences hereunder set downe, at euery signe of the crosse is declared: so that he doeth esteeme his Bulles moze excellent and sweeter, then the most precious sacrifice of the body & blood of the sonne of God, which according to his report, is not of such foꝛce that it can deliuer vs fro the paines of Purgatorie.

so that they doe hartely repent
and be sorrowfull for them, and do
by mouth make confession of the
same, or if they cannot confesse them
selues, that they doe with hart de-
sire to do the same, even as they
are accustomed to giue the same
pardon to those which goe to helpe
to recouer the holy Lande, and
in the yeare ^{of} *Iubileo*. And it is to

whether these be not the most
horrible blasphemies, which
this beast uttereth against God
his name and tabernacle, where
of *Iohn* in his *Revelations*, 13.
ver. 6. doth speake, every be-
trayed person surely may per-
ceive.

This hartie penitence is no-
thing els but a false colour, where-
with this whore doeth paynte
and hyde her unclean face. For
they doe publicly teache, that
no forgiveness of sinnes can be
obtained through the merites

of Christ, how penitent soever men be for their sinnes, unless man himselfe do sa-
tisfie for the same: And this satisfaction dot they inferre to the mumbeling of *Pater-
noster* and *Ave Maries*, being habited out in Latin, to Pilgrimages, to *Septuagint*
speedes, to erecting of *Cloysters* and other like, which they themselves with-
out warrant out of the word of God haue invented, and that which is not cleane
swept away therewith, they referre for *Purgatorie*, to the ende to be purged there
with *Dirges*, and other labels, which they for money sake haue invented, in steede
of the bloodshedding of *Iesus Christ*, so that it is manifest that a hartie penitence
is nothing worth with them, but onely to set a colour on their subtil satisfaction.
It is very well to be credited that the one pardon is as good as the other, for
they be both forged in the forge of Ipes.

¹ *Iubileo* is deriued from a Hebrew word, which doth signifie a *Cromper*, where-
with the yeare of *Iubileo* was declared to those of the olde Testament: For be-
sides the Sabbath which God had commanded to be sanctified on the seventh day
of the weeke, so likewise he willed that men should every seauen yeares keepe a
feaste, to let the country rest for a remembrance of the miraculous deliuey, where-
by the children of *Israel* were deliuered out of the tyrannie of *Pharao*, and bon-
dage of *Egypt*, by the which was prefigured the spiritual and perpetuall deliuey,
which should happen through Christ: But especially after that the seuenthemes
seauen, which is fourty nine yeares, were expyred, God willed that they should
withall thankfulness keepe holy the next yeare following being the fiftie yeare, re-
sting wholly in the Lord, and giuing libertie to all the *Israelite* slaues, and letting
the country or lande reste that whole yeare, untill such tyme that the spirituall
deliuey in Christ (which thereby is prefigured) should be performed: for then
by the coming of Christ (the very end and perfectiue of all such prefigurations)
that ceremonie should cease, and the right *Iubileo* in the spirit and truth of all
faithfull Christians should be kept. But these Romish fardern, which in smy-
lert haue againe now brought by all the Jewish ceremonies (which Christ had
abolished) haue in steede of that *Iubileo* induced a very stage playe, commanding
that men not onely every fiftie, but euerye hure and thurtye yeares, should come an d
buye Bulles and pardons at Rome, where they with a golden crose doe knocke
vpon a hollowe walle, crying *Aperite portas Principes vestras*? And the same walle
being broken open from without, al they which do croupe through that hole which
they call the golden gate, in putting a peece of money in the hole, they doe thereby
deserue pardon of all their sinnes, and doe release a great many soules out of
Purgatorie,

Purgatorie, which is an excellent way to get money. And now this Bulman doth promise vs here the very same pardons, which there are deserved, if we will here give money for to persecute and destroy all those which will not acknowledge him for chief Pope. Now whether this do agree with the learning of Peter and Paule, & whether the same hath any part with the remission of sinnes which Christ hath obtained for vs with his death and passion, each one may iudge which is not bereft of his wittes.

¶ Consider that they which shall dye before this dispatche, shall receiue greater benefit of their Bulles, if they can carry the same whole and vncanceled with seale & writing into Purgatorie. For Lucifer who no doubt, is a great friend to the Pope of Rome, and would doe much for him, will doubtles let their soules goe out of his clawes, if they can shewe him these Bulles, being so sold.

¶ Paul saith that every one shall Gal. 6. 5. And that each one shall give accompt vnto God for him selfe, Rom. 14. 12. and receiue according to his owne works, be they good or bad, Rom. 2. 6. and 2. Cor. 5. 10. But this Romish Apostle which alloweth, that one do heare a Masse for an other, and that one giving a peece of money to

the Priest, may deliuer the soule of an other out of Purgatorie. He can also give licence that one may goe for an other in this holy warre, and being contributoe thereunto, also to enioy the pardon for an other. So that he get money, he careth not whether he burne in Purgatorie or that he get out of the same.

¶ Whether this exception of persons doe in any manner agree with the truth of the Gospell, or the doctrine of Peter and Paule, Reade Acts the 10. Chapter, Vers 34, 35. Rom. 3. Vers 27, and 10. Vers 12. Item 1. Cor. 1. Vers. 26, 27, 1. Cor. 12. Vers 22, Coll. 3. Vers 11, James 2.

be understoode that they shall receiue the like pardon, which before the ende of the dispatch shall happen to. Dye on the way going towards the saide forces, or being among the same. Itē they also which by reason of sicknes or other lawefull busines which vnto them shall happen, shalbe constrained to depart out of the Armie. And likewise doeth giue the said pardon to those the which (howbeit they shall not goe together in person) shall nevertheless send other thether in their steede and place, and that in manner following, that if he which so shall sende any other, were a Cardinal, a Primate or Patriarke, a Bishop, the sonne of a King, Prince, Duke, Marques or Earle, that he sende so many persons as he commodiously may, to the number of eight, or if he cannot sende so many, that he at the least doe sende foure. And all other persons of what condition soeuer they be, temporal or ecclesiasticall, shall euery of the sende his man, vnles they were

to poore that they could not doe the same, in which case two, three or foure of them together, shall sende a Souldiour * contributing ther, in euery of them to their power.

Item the *Frierie* or *Deanes* of *Churches* and *Cloisters* of * *Religious* persons, eyther men or women, although they were of the begging order, which for euery ten persons of such *Deanes*, *Fryers*, and *Cloisters*, shall sende one souldiour, hauing first communicated and concluded the same for their *Fryerie* or *Dearie*, shall inioy the same pardon, which pardon they which so shall be sent shall also enioy if they be poore.

It in the temporall *Priestes*, which with consent of their *Ordinarie*, & the *Regulars* of their *Superiour*, shall come and preach the worde of God, or do any other vertuous church seruice, which they shalbe permitted to doe in the sayd *Army*, and without incurring irregularitie, & that they in the meane while shall neuerthelesse inioy their benefices by sufficient deputies, not being any *Pastors*, or *Vicars* or *Curates* of soules, for such may not goe without cosent of his holines. And the souldiours which shal submitte them in these warres, shall not be bound to the fasting

* It is all for to make this contribution, which doeth as well agree with the Apostles vocation, as fyre with water, and light with darkenesse.

* The *Fryers*, *Monkes*, *Nonnes*, and other spirituall persons, which are exempt from all temporall charge, may not here goe free. For when to spill the blood of the Christians, and persecute those which will only call vpon the name of Christ Iesus, neither cowler, cosse nor coape anapleth, all must licke of one sauce: Yea the holy spirituall persons are the first and chiefest which herein must shew their zeale, for it toucheth them the nearest, and howsoeuer the dice runne, the Pope must keepe his crowne on his head.

22 Marke howe this holy Father doth take vpon him power to rule over the conscience, and to bynde the same to his fastes, or to discharge it thereof, as pleaseth him: thinke you whether that bee not to place him selfe in Gods seate.

bb This is also the very title and name of God, who in all places is called the holy one of Israel, as with his own name. But this heathenly Father, which exalteth himselfe above all that which God is called by, doeth attribute to himselfe the title of the most holy, and of holinesse it selfe.

cc Of this contribution, there is sufficient rehearfall before: doe but onely marke that they will, that men shall liberally contribute, for a tiele may not suffice such an insatiable gulfe.

dd That these interdictions or prohibitions may be esteemed for Apostolicall, we will so believe, when they shall shew us out of the holy Scriptures, that the Apostles did ever defend to call vppon God in all places.

ee Whether this do agree with the doctrine of Jesus Christ, who sayeth that the father will not be worshipped, neither vpon one hill, nor at Hierusalem, nor in one place rather then in an other, but in all places, in spirit and truth. Reade John 4. Ver. 21, 23 and 1. Tim. 2. Ver. 8.

ff How this doth agree with the institution of the holy Apostles, Reade Paule to the Galatians. 4. Ver. 30. Coloss. 2. Ver. 16.

dayes, although they by promise or charge of the Church, were bound thereunto, if they themselves were in the warres. Item his holines doeth permit all the persons before specified, and those which shall neither goe nor sende thether, so that they liberally doe contribute of their goods, and helpe to this holy worke with their Almes hereunder written, that they during the saide yeare, which beginneth fro the day of the publishing of this Bull, may enjoy in all places all the Graces and faculties in this Bulle contained, to wit, that they at the time of Apostolicall or ordinarie prohibition, may heare Masses in the churches or cloysters, or in the particular places of prayers (Described and visited by the Ordinary) saying masses, or other godly offices, if they be Priests, by their owne persons, or els cause the same to be done by others in their presence, & of their familie and friends or kinfolke, and to receiue the holy Sacrament of the Lordes supper, and all other Sacraments, except on Easter day, although it were at the time when the same were prohibited, so that they be not cause of such prohibition, or that it haue not bene their fault that such prohibition hath not bene called on, and condicio

conditionally that they alwayes
when they employ such places of
prayers for the effect aforesaid, doe
praye and make their prayer every
one according to his deuotion, for
the preseruatiō of the league of the
Christian Princes, and victorie
ss against the Infidels.

Item doeth permitte that at the
time of interdiction the bodies of
the dead, may be buried in ^{hh} hal-
lowed Sepulchres with meane
ii pompe of Buriall.

Item doeth permitte to all per-
sons which shal accept of this Bul,
that they during the said yeare,
may with the aduice and consent of
both ^{kk} Doctours of soule and bo-
die, eat flesh in the Lent and on o-
ther fasting dayes, & other ^{kk} pro-
hibited dayes, during y^e said whole
yeare. And that they also may free-
ly at their pleasure ^{ll} eat egges
and other meate, in such maner that
those which shal eat no flesh, ob-
seruing in the rest the maner of the
vsuall ecclesiasticall fasting dayes,
shalbe accompted as hauing obser-
ued and kept the aforesaid ^{mm} fa-
sting. And in this permission of ea-
ting of egges and other victuals at

ss *Paul* doth learne *vs* *1 Tim. 2.*
that men shal pray vnto God,
for the Princes, Rulers & Ru-
lers, not because they should
ioyne together in warre, blood-
shedding, and rooting out of the
faithfull Christians, as this
holy Father doeth here pro-
pounde, but to the ende we
might vnder them liue a quiet
and peaceable life in al godlines
and vertue.

hh Whether the Apostles did
euer in their life time hallowe
any Sepulchres, wee may
looke in the Popish Gospell,
and in their Decrees. For the
Gospel and doctrine of Christ
and his Apostles, doe not make
any mention at all of any such
heathenish superstition.

ii Also whether these pompes
of burials doe procede from
Christ, his Apostles, or fro the
heathenish, each one can iudge
who euer did reade the holy
Scriptures, or doeth therewith
examine the prophane histories.

kk This difference in meates
and dayes, doeth evidently re-
pugne against all that which
Paul with plaine wordes doth
write thereof in sundrie places,

*Rom. 14. 1 Cor. 8. 8. and special-
ly Colloss. 2. 16. 17. 18. 19. 20. 21.*

ll Yea he termeth it (writ-
ting to *Timothe*) *1 Tim. 4.*

mm *Ver. 3.* The doctrine of the diuel,
out of the which may playnly
be scanned what a holie father
he is, which thrusteth these
Bulles in to our hands. ⁿⁿ Here
men doe againe clearely per-
ceiue that this holie father doth
take vnto himselfe full power

and godly authoritie ouer the consciences of those which Christ with his precious
blood hath deliuered from that hynde of subiection to the elements. *Col. 2. 12.*
nn Behold and consider, that all the holines of this Romish Bulman, consisteth
onely in externall ceremonies and bodily motions, which the Apostle *Paul* affir-
meth to be to small purpose. *1 Tim. 4. Ver. 8.* commanding that in steepe thereof
men

men should exercise themselves in godlines, which is profitable in all things, having promise of the life present, and of that which is to come. Whereas to the contrarie, this holy father in his Bulls maketh as though the kingdome of God did consist in meate or drinke, or like externall things, directly contrary to that which Paul every where teacheth, *Rom. 14. Ver. 17. and 1. Cor. 8.8.*

ⁿⁿ Behold here againe, whether this terrestriall god be not an acceptour of persons.

^{on} Who cannot out of this playnely perceiue that this is a carnall pardon, which can be good or bad with eating or not eating of flesh, which hath no comparison with the remission of finnes, which Christ by his blood hath obtayned for vs, and not published by Bulles, but by preaching of the Gospel, not consisting in the externall diet of meats, but in an inward conuersion of the mynde to God.

^{pp} Howe the Heretikes are layde aborde, wherby men may perceiue that this good father is not bent against the Turkes, but onely against those which will not acknowledge him for the head of the church of Christ nor accept his decrees and commandments in steede of Gods commandments, and institutions of the Apostles: for they must all be faithlesse heretikes, though so it were that they dubble could did acknowledge Christ the sonne of God, for their only Saniour, Redeemer and Mediatour.

^{qq} Here the merites of Christ Iesu, are not much woorth for to obtaine remission of finnes, but men must deserue this pardon with the merites of his owne good workes, which are nothing els but an externall shewe of hypocriticall ceremonies, without any right foundation of godlines, or of the right fayth and

their pleasure, be not contained the ⁿⁿ Patriarkes, Primates, Archbishops, Bishops, nor other inferiour Prelates, nor whatsoeuer Regular person, or Priestes Temporall, for as much as concerneth the dayes of the Lent onely. Nevertheless, excepting and reseruing from these, those which shalbe of the age of threescore yeares, and all the knightes and rulers of the warre, to the which it shalbe lawfull to eat egges and other victuals at their pleasure, and shall nevertheless enioy the aforesaid pardon or ^{oo} indulgence.

Item the abouenamed, which shal not be able to come nor to send, if they be contributozie & assisting with their goods, and that they besides the same contributions doe of their owne deuotion voluntarily faste vpon no ordinarie fasting days, and make their prayer, calling on God to help in the victorie against the vnbelening ^{pp} Heretiques, & for his fauour to the League of the Christian Princes. And if they by reason of any laborsfull hinderances could not fast, then let the ^{qq} other good worke at the discre-

tion of their ⁱⁱ Confessor, or of their Pastor, as often as they shall doe the same, during the aforesaide yeare, he doeth remit and discharge them for fiftene yeares, fiftene ⁱⁱⁱ forty partes of the penance vpon them imposed, and which they in any wise doe owe. And are yet also made partakers of al the prayers, Almes, ⁱⁱⁱⁱ Pilgrimages, and also of those of Hierusalem, and of all other good workes which are done in the vniuersall militant Church and every member thereof.

Item it is giuen and graunted to all those which on the dayes of Lent, and other dayes of the yeare (when there shalbe Stations within Rome) shall visite fife ^v churches or fife Altars, ^{vi} fife times one church or one Altar, and that they deuoutly do pray for the vniou and victorie before recited: That they shall deserue and enioy all the Par-

trust in Christ Iesu, wherein this merchant of Bulles is wholly ignorant.

^{vii} This is the satisfaction for sinnes, which the Confessor doeth impose vpon the confessed, which is commonly some certayne number of *Pater noster* and *Aue maries*, to be sayde, like as a Parrot pratech without vnderstanding, & that wilbe preferred in the iudgement of this terrestriall god, before the satisfaction which Christ with his death and passion hath achieved.

^{viii} Here the scope is cleane stricken out, for vndoubtedly the Lord God (at the leastwise this terrestriall god) will accompt the penances with dayes, moneths and yeares, for to punish & to forgive sinnes, not according to the word of the doctrine of the Gospel, as *Paul* meaneth *Rom. 2. Ser. 16.* but according to the scope of these sweete Bulles and pardons, which are almost duely registred in the register of the soules of *Saint Michael*, and he will weigh them in his ballance against their sinnes.

^{ix} Here the Pilgrimages of the good Catholikes do tend to forgiveness of our sinnes. Now

whether this holy Father hath drawne the same out of the writings & doctrine of *Peter* and *Paul* (of whome he haunterh himselfe to be a Successor) it may easily be perceiued, if their writings bee examined with this Bull.

^x This visiting of the fife Churches or fife Altars, whereby men do deserue great Pardons by this earthly Father, is also grounded on the doctrine of *Peter* and *Paul*, even as the former. And therefore is it that their Epistles bee full thereof, as each one may see, who will but peruse the same.

^{xi} Christ the Sonne of God doth teach vs, that the Lord at the latter day shall iudge the good and the bad by the workes of charity and loue, which they shal haue done to the poore. And the holy Scripture doth also teach in other places, that Faith shalbe called in accompt, so that every man shall be dealt with according to his Faith. But that God should iudge men by the number and quantity of the Churches that they shall haue visited, and where there are not fife Churches, that there one Church or one Altar being fife times visited, shall stand in stead of fife:

five Churches or five Altars, is a fraudulent and bayne inuention or deceit, forged in the forge of the hol^y Father, or of the God of this world, who by such bayne hypocriticall superstitions seeketh to seduce the worlde from the right sayth, and true godlinesse.

¶ In all the holy Scriptures there is not one worde mentioned that there should be any more pardons, and remissions of sinnes to be gotten in Rome then els where: Therefore all this is nothing els but a diuellsish inuention for to mainteyne the Bablonicall cittie, which hath alwayes from the very beginning, filled her selfe with the blood of the Apostles and Martyrs, and to heape by much money, for to mainteyne her pryde and vanitie.

¶ Marke I pray you, wherein this holy Father doeth repose the holinesse and puritie of the conscience, and consider whether the same doeth in any part, yea in the very least part, agree with the puritie which the Apostles, Peter and Paule doe lay befoze vs.

¶ Here we doe playnely see how they doe beryde and make a ieste of the remission of sinnes, which Christ hath obtained for vs, & doe put them selues in Gods steede for to forgive and retaine sinnes according to their pleasure, which onely they doe for to get money, and therefore the Popes Apostolicall See of Rome is here admonished that he is the childe of perdition, whereof Paule writeth, which hath made his seat in the Temple of God, and doeth tearme himselfe God, boasting himselfe of the power and dominion of the Lord, consisting in the remission of sinnes.

¶ In the Bull all manner of of abominable sinnes, are noted or set downe: yea, such that a Christian hart should haue an horroz and feare to heare them named: yet neuerthelesse they are all set downe and forgiven in the text of the Apostles

Donis, Indulgences & Remissions which are gotten and enioyed by those which do visite the Churches in Rome, & without the walles thereof, and as they should deserue the same, if they did personally visite them. Item, because they with more puritie and cleannesse of conscience may pray, his Holines doth permitte to all the persons aforesaid, that they may choose for a Confessor any Priest, either Temporal or Regular, being one of the approoued by the Ordinarie, who may once during their life, absolve them, and once more at the houre of death of all and singular sinnes and offences, though they were of those which were reserued to the Popes Apostolicall seate, and also of those which are declared in the

^a Bulle in Cena Domini (the crime or Delicte of heresie excepted) and they to haue and enioye full Pardon and Indulgence thereof. And of the offences and sinnes, which are not reserued to the Apostolicall Popish Seate, that it shalbe lawefull for him to absolve the same as

often

often as they with a godly penitence shall confesse the same, according to the greatnes of the offence. And if there were any ^b satisfaction required for to attaine to the sayd absolution, they then to do the same in their owne person, and if there were any hinderance, it shall be lawfull for them to cause the same to be done by their ^c heires or others for them. And it shalbe lawfull for the sayd Confessor also to ^d alter any of their promises of Pilgrimages or other whatsoeuer, and to conuerte them in any succour and ayde for this expedition or dispatch, except the promises of Chastitie, Religion or Pilgrimage, beyond the sea. And if during the said yeare, it shall happen, that they through present and sudden death, or by reason of the absence & want of a Confessor, chaunced to dye without confession, if so be they be disceased with good penitence,

lical chamber, for a certain summe of money. But the summe of herse, that is to saye, of those which doe only take Christ for the head of the Christian church, and do not eschew of the Popes Bulls, can not be forgiven, and is therefore excepted here, because the Pope without any mercy, will haue those rooted out with fyre and sword, which be of that opinion.

^b Of this anticular confession and satisfaction, there is enough set downe before.

^c This doeth plainly repugne against the doctrine of the Gospel, wherein is declared vnto vs, that whosoever belieueth in the sonne of God, he already hath life euerlasting. But who so doth not beleue, is damned, and shall not see life, but the wrath of God abideth on him. *Ioh. 3. Ver. 18. and 3. Ver. 36.*

Therefore all that which these holy fathers do perswade men vnto, that there yet should be a waye betwene both, or a purgatorie, out of the which men might be deliuered by the good deeds and desertes of others, which yet are alieue, is nothing els but a fetch to gather money together with Dirges, creating of Cloysters & other like matter, which without any profe

of Scripture are inuented of men, and haue no resemblance at all with the doctrine of the holy Prophets and Apostles. But be mere Antichristen inuentions, wherewith the grace and sauing health of Christ by sayth in his blood, is made bayne and of none effect.

^d This doeth plainly repugne against the holy Scriptures, where it is evidently commaunded of the Lord, that men shall strictly performe and paye the bowes made vnto his Maistie (if so it be that they be in our power, & be not repugnant to his commaundments) *Deut. 23. Ver. 21. 22. 23. Or.* He that no anticular Confessor nor any creature in the worlde, hath any power at all to release vs thereof. Therefore euen as this holy father doth attribute to himselfe this power, not only to the end hee himselfe might dispence withall such promises, but also to giue an other the same power, he doth evidently shewe that he is the Antichrist, whereof *Daniel, Paul* and *Iohn* haue written.

Of such auricular confession to be made at certaine times, the holy Scriptures doe make no mention at all, and it is nothing els but mans inuention for to get money, and to bring the Priests to the knowledge of all secrets of the world, and moreover to reach mens consciences and to bring them to the racke.

^f This is a tyne glose for the utterance of his tromperie, and for to make these men to be much esteemed off.

^g Of this absolution & Pardon of sinnes, which this holy Father doeth attribute to him selfe sufficient mention is made before.

^h This cryme of heresy is in all places excepted, because the holy Father doeth ckeeme all the sinnes done against the Maiestie of God to be but small, and doeth cleanse them all with a Bull. But that which is done against his purse, and the profit of his Churches, can neuer be forgiven, neither in this life, nor in the life to come, as it is most playnely set downe in his decrees. *Cap. Violatores, 25. quæst.*

1. c. nemini. 17. quæ. 4. c. nulli fas diff. 14.

ⁱ If the first Bull be good and firme, wherefore serueth the second? Or is the second necessary because the first is not sufficient, then doth it evidently appeare, that although there were yet two hundred of the like Bulles, it woulde not auayle. Turne to the Apostle Paule *Hebr. 10, 13, 18.*

and that they at the time limited and ordained by the Church, shall haue confessed themselves, & that they shall not haue bene carelesse or negligent in the trusting to this Grace, they then shall likewise inioy full Indulgence, Pardon, and remission of all their sinnes. And if shalbe lawfull to peelee vnto their bodie's ecclesiasticall buriall, if they be not deceased being excommunicated, notwithstanding the interdiction or prohibition. Likewise his holines by his particular Breife hath graunted that all faithfull Christians which shall take this Bull twice^f within the time of the aforesaid yeare, may once more in their life time, besides that which hereaboue is graunted and giuen them, haue^g absolution of all and singular sinnes, and trespasses, and offences or excesses, howe grievous soeuer they may be, and of all and singular sentences of excommunication, wherein they shalbe fallen, although they were of those which are contained and expessed in the Bull of the Lordes supper, & wherof the absolution is reserved to his holines, except the^h crime of heresie, as is aforesaid. And that they forⁱ two times may inioy all the Graces, Indulgences, remissions, Faculties, pardons, or absolutions in this

in this Bull contained. ^k And his Holines doeth give power and authoritie to vs the Licenciate, *Don Thomas de Salazar*, Treasurer and Canon of the holy Church of *Siull*, Counceller of his Maiestie, ^l generall Commissioner of the holy and generall Inquisition, that we may detaine & keepe in suspence, during the yeare of the publication of this Bull, all the graces, Indulgences, faculties, and priuileges graunted in these aforesaide kingdomes & dominions, Isles and Provinces, and all and singular Churches, Cloisters, Hospitals, Friaries, Holy places, and particuler persons, though it were so that the graunt did continue ^m any clause contrary to y^e said Detention or suspence. And likewise also, to th'end we might cause the saide Graces and faculties, and all other things againe to take effect. And to th'end we and our Subdelegates, may suspende the interdict, if there shall bee any, where this Bull shall bee preached or published. And likewise also for to arbitrate, iudge and declare, according to the qualities of the persons, the contributions and Almes, which they must give that will inioyne this Bull. And we the said Licenciat, *Don Thomas de Salazar*, Treasurer and Canon of the holy Church of *Siull*, Coun-

^k This is a maruailous power which this terrestriall god and Vicar of the sonne of God, here haunteth off, as that not he only may suspende & make voyde all the graces which theretofore are graunted, but doeth also give another full power to doe the same. Truly if these Graces, Pardons, absolutions of sinnes, did procede from God, no man could suspende them, that is to say, detayne or keepe backe the effect, but; bicause they procede not from God, but from men, and not from Christ, but from Antichrist, therefore Antichrist and his seruantes, may play therewith as with a ball, and make the same either good or bad, as best serueth for their purpose.

^l Consider whether any Apostles or Ministers of the Church, did ever take vpon the the vocation of the inquisition, and you shall finde that the holy Scriptures doe not make any mention thereof.

^m Here you doe plainly perceiue that they can say and vnsay, they may give and take againe their Graces, Pardons and Bulls, suspende and annulle them, allowe and disallowe them, and doe therewith what they will, for they be but crafty deuites for to drawe money out of mens purses.

Here againe, it may easily be perceiued that all these Indulgences and Pardons, be nothing els but idle, vaine, and frivolous Bulles, or waterbut- bles, and wyndes, which the Popes of Rome doe graunt for to deceiue the simple people. For if such pardons were good and of value, they would alwayes remayne so, and would neuer be suspended or kept back, for the mercie and calling of God, is without repentance, sayth Paule, Rom. 9. 11. 29.

Marke the vyle bloody minde of this holy Father, howbeit he doeth most highly esteeme the building of the Churches of Rome, and doeth sell heauen for to get money to that effect, and for to maintaine therewith his proude and whorish arrogancie. Yet neuerthelesse, he doeth preferre this present action of persecuting the poore Christians before all other, and is content that the giuing of money to- wardes the buylding aforesaid, shal for a time cease, so that his cruell warre and the contribu- tions thereof may haue their course.

Here men may perceiue a- gaine, that vpon their clauses & in generall vpon all their Buls, no regard at all is to be had, see- ing they may be called in, can- celled, and made of none effect as men please.

celler of his Maiestie of the holy Inquisition, general Commissioner of the aforesaid holy Crosse, giuen vnto vs by the Apostolike Romish authoritie, in fauour of this holy Bull, & to the ende so holy a worke be not hindered, nor do not feare by reason of other Indulgences. Therefore we doe suspende during the yeare of the publishing & prea- ching thereof, all and singular gra- ces, Pardons, and Indulgences, & faculties, giuen ioyntly or seuerally by his Holines, or by y^e holy Popes his predecessors, or by their holy Apostolicall seate, or by his afores- aide authoritie, in all the aforesaid Realmes and dominions of his Maiestie, to all and singular Chur- ches and Cloisters, Hospitals, and to other holy places, Uniuersities, Fryeries, and particuler persons, although the saide Graces and fa- culties, were for the building of Saint Peter of Rome, or of other like Crusados. And though it were so, that all the same or any of them, did containe any clause contrary to this suspence. And also, though it were so, that we for the getting of y^e publishing thereof, had giuen our consent, during the yeare of the pu- blishing and preaching of this a- foresaide Bull, no bodie may ob- tayne or inioye any other graces, Indul-

¶ Indulgences, Pardons or faculties, nor publish the same, except those which are given and graunted to the chiefe of the begging Fryars, forasmuch as toucheth their Fryars. And in fauour of this aforesaide Bull, we doe declare by the same Apostolicall authoritie, that those which shall accepte this aforesaid Bull, may haue and inioy all the Graces, Faculties, Indulgences, Pardons, Iubilees, in the Pardons and absolution of sinnes, which vnto them haue been given and graunted by our most holy Father Gregorie the thirteenth, and by the other deceased Popes of blessed memorie, and by the holy Apostolike Seat, or by his authoritie in the aforesaide suspension conteined, which we by vertue of the said Apostolicall commission doe corroborate, and by the saide Apostolike authoritie wee doe suspende the interdiction if any there be where the suplication & preaching of this Bull shalbe made eight dayes before, and eight dayes after, euen as in the Bull of his Holines is contented. And we doe declare that those which shall accept the same, must receiue and keepe this discourse and Bull printed in pa-

their Subiects Bulls, euen as though they did play with a bubble or ball. ¶ This is euen so as men doe publish the free fayres, and heere doe all interdictions surcease, because this commoditie might bee well solde. ¶ Let all Christians

¶ Poore soolie blinde men, open here your eyes, and behold the wicked proceedinges of these Antichrists. Christ hath for euer and euer obtayned for vs grace and remission of our sinnes, without any exception or restriction, and these holy Fathers doe cancell all other graces, fauours, and remissions of sinnes, because they might erect their bloody warres and cruell persecution against the poore Christians. And meane whiles they would perswade men that the graces or pardons which they so doe dispend and make boye, should bee the very same which Christ Iesus hath with his pretious blood obtained for vs. Whereas they are not ashamed to make open defence, that none either may giue or receaue any such grace, indulgence, and pardon, but onely the same which they themselves doe here explaine, at the least, during the time that this Bull shall continue, which is a mere test and derision of God, & of the grace which we receaue by his pretious death and bloodshedding.

¶ Where we onely excepted the pardons graunted to the Fryars Mandants, euen as though Christ died rather for them then other men, whereas to the contrary it is written in the Lawe of God, that there shall not bee any begger in Israell. Deut. 15. Verse 4. And whereas Paule also doth greatly rebuke idle persons saying, that who laboureth not ought not to eat. 2. Thess. 3. 10.

¶ Marke, I pray you, these iesters, which doe dispend, make boye, and then againe confirme

consider heere, whether this bee the meanes wherewith the Apostles Peter and Paule did reueale and preach the remission of sinnes, and the grace of the Gospell to the people, that they must haue a Bull sealed, & giue two siluer Reals for to be partakers thereof.

Who doth not heere perceaue that these sealed Bulls be the very marke of the Antichristicall beast, wout which no body may buy nor sell. *Apoc. 13. Ver. 16, 17.*

^x It is heere to be noted, that all these Graces, Pardons, and Indulgences are to bee bought for two siluer Reals, wherewith they bee taxed by these holy Fathers, for a publike scozne of God, and of the Lorde Jesus Christ, which could not with any gold or siluer, or otherearthly thing, but onely with his holy precious blood and suffe-
rance, fulfill the Fathers sentence, for to obtaine for vs forgiveness of our sinnes. *1. Pet. 1. Ver. 18, 19.* And herewithal note

also that these Apostles bee right Disciples and Mediators of Simon Magus, who would haue bought the grace of God with money. Wherefore let all men shunne these Antichristicall Pedlers, and giue eare vnto Christ, who by his Prophet *Esaie* saith: Come to me all you that thirst, come to the water, and you that haue no money, come buy and eat, come buy without money both wine and milke.

Wherefore doe you lay out siluer and not for bread, and your labour without being satisfied, harken diligently vnto mee, and eat that which is good, and let your soule delight in fatnes, incline your eares and come vnto mee, heare and your sonie shall live, and I will make an euermore lasting covenant with you, euen the sure mercies of *Dauid*, &c. *Esaie 55.*

For thereby you doe perceaue that Christ Jesus dooth extend his graces, not for money, but of his louing kindnesse, not vnto those which doe buy these many Bulls, and doe cause their names to be put therein, or which goe to warre against their neighbors. But to those which doe encline their eares to the doctrine of the Gospell, being the covenant of the Almighty, which dooth prescribe vnto vs the sure mercies of *Dauid*.

per, sealed and subscribed, without name and seale, for otherwise they shall not obtaine nor enioye the aforesaide Bull, nor the Graces and Pardons of the same.

And forasmuch as you haue giuen two siluer Reals, which is the Almes wherewith we haue taxed and valuated the same, and accepted this Bull, and your name written therein, therefore you haue obtained, and haue here graunted vnto you the ^x Indulgences, Pardons, Graces, and Faculties, and you may vse and enioye all the same, in maner and forme aforesaide. Wherefore wee haue caused these presents to be giuen thee, which are printed in Madril, the xiiii. daye of September. 1584.

The

The forme of Absolutiō, which may bee giuen once during life, & againe at the houre of death, by ^b vertue of this Bull, to whatsoeuer persons, which shall accept thereof:

^c *Misereatur tui omnipotens Deus,*
&c. By the authoritie of the almightie ^d God, and of the blessed ^e Apostles Saint Peter and Saint Paule, and of our most ^f holy father specialy giuen & granted vnto you, & vnto me committed, I do absolue you of all Censures or condemnations of excommunication, great & smal, suspēce of interdict *à iure vel ab homine*, & of all other censures, sentences or condemnations & penalties, into which you for any cause might be fallen, although the absolution thereof were reserued to the holy Apostolicall Chaire, even as by these presentes the same is graunted vnto you. And I do place you againe in vnion and communion with the faithfull Christians. And likewise I doe absolue you of all your sinnes and offences & excesses which now you haue confessed vnto me, and of those which you should confesse, if they came to your remembraunce, though so it were that the absolution thereof did belong to the holy Apostolicall Chaire, as is aforesaid. I doe graunt vnto

^a We haue herre before saide that there is no other maner of absolution prescribed of Christ, nor ordained by the Apostles, but that the remission of sinnes should bee preached to all those which beleeue the Gospell, and doe giue eare to Christ Iesu, therefore this forme must of necessity be esteemed for an Antichristicall forme.

^b It is sufficiently declared herre before what vertue this Bull hath.

^c And the more openly to shewe with God, they doe better to the poore silly people their pardons in a language which they vnderstand not, directly contrary to all the doctrine of Paul, *1 Cor. 14.*

^d They ought first to shew that God almightie had giuen him authoritie for to graunt such Bulls.

^e We haue bene able sufficiently to perceiue by the premises, that all this is cleane repugnant to the doctrine of the Apostles, and specially against the Epistles of Peter and Paule, and therefore it cannot bee that they haue receiued any such authoritie of them.

^f To the ende to declare vnto all men what power & authoritie this most holy Father hath, wee briefly will herre rehearse that which the Apostle John in his *Revelation* both writeth thereof. He saith, that the old Dragon, that is the Diuell, hath resigned his seate and great might to the beast with seven heades, which beast, the Angell saith, doth signifye the City with seven hills, whereupon the Whore sitteth arrayed with purple and scarlet, gold, precious stones and pearles, which is the great Towne

Towne which had her dominion (at the time of Iohn) ouer the Kings of the earth, *Apoc. 17. Ver. 4. 18.* Now this towne cannot be any other but the Citie of Rome, which at that time did almost raigne ouer all the Kings of the world, and many yeares cruelly persecuted all faithfull Christians, and hath made her selfe dronke with the bloud of Martyrs, *Apoc. 17. Verse 6.* Therefore he doth moreouer say, that this Beast was wounded euen to the death, but hath giuen all her power to another Beast, which hath two hornes like to the hornes of the Lambe, and speaketh like the Dragon, and doth vse all the power of the former Beast, and procureth that all the inhabitants of the earth doe worship

again the first beast, destroying all those which will not doe the same, & doth seduce all those which dwell on the earth, causing them to haue a signe or marke in their hand or on their forehead, without the which no body may buy or sell, *Apoc. 13.* Out of the premisses it may plainly be seene, that this hogly Father is here lively set forth & described. For all his Cardinals and whole rablement be clothed in purple and scarlet, which is the very Linery whereby they be described: He is furnished with gold, silver, precious stones, and pearles, more than all the Kings of the world, hee hath also receaued all the power of the Citie of Rome, and he hath againe erected the Romaine seate, which (through the declining of the Romaine Empire) was (as it were) wounded to the very death: and doth compell all the inhabitants of the earth to worship the Seat of Rome, and to acknowledge the same for supreme head of the Christian Church, or els he doth murder the: he hath also a name blaspheming the Lord, whose power he doth attribute vnto himselfe: He selleth his merchandises to Kings, Princes & Lords, and doth make them kisse his feete: prohibiting that no body may buy or sell which hath not his Character, that is to say, his marke or Bulls which he presseth on all his Priests.

So that it doth manifestly appeare, that he is the very Antichrist which in all thinges doth cleane oppose himselfe against the Lambe of God Christ Iesus. For euen as the person of Christ is most plainly knowne in that he is very God, & very man, which none can be vlesse he be the very Christ, which is the annointed of the Lord. Euen so the Pope of Rome doth baine himselfe that he is neither very God nor very man, mitigating that which standeth in the Decrees. *Nec Deus est nec homo, sed neuter & interstrung.*: He is neyther God nor man, but neuter betwene both, which none can be but the very Antichrist, which in all things is contrary to Christ.

For though so it be that he doe take vpon him the two hornes of the Lambe, to wit, the estates of King and high Priest, yet notwithstanding these his two vocations

you perfect Indulgence, pardon, & absolution of all your sinnes, which now or at any other time you haue confessed, forgotten, or beene ignorant of, & of the paines which you ought to suffer for them in Purgatory: *In nomine Patris, & filij, & spiritus Sancti, Amen.*

In the houre of death the confessor shal say: and if God through his mercie doe let you escape this sickness wherein now you be, then you shal keepe this Indulgence or Pardon vntill the very houre of your death.

The end of the Bull.

The forme of Absolution.

41

two vocations, be cleane contrary, and repugnant to the vocations of Christ Iesu, according to his owne confession.

For Christ speaking of his kingdom, saith, My kingdom is not of this world. The Pope to the contrary doth tearme himselfe in his titles, *Dominus Mundi*, that is to say, Lord of the world, and to be God on earth. Which title in the holy scriptures is properly attributed to the Diuell and the old Dragon, which is called, *Deus huius seculi*, & *Princeps mundi*, of Christ himselfe and of Saint Paule, *John 14. 30. & 16. 11. Ephes. 6. 12. 2. Cor. 4. 4.* And for a token that his kingdom and dominion is of this world, at the time of his coronation he caused some towre and flace to be tyed to a speare or pyke, which is set on fire when he passeth by, and men call then vnto him, saying; *Sic transit gloria mundi* (saith Pater, which is in English: So passeth the glozy of the world) holy Father.

Christ would not accept a kingdome, nor be a King in this world. *John 6.*

The Pope assumeth to haue full power (and that it is his office) to distribute, giue, and take Realmes and kingdomes, to whome and from whome he pleaseth, which Sathan or the olde Dragon also doth ascribe to himselfe. *Lut. 4. Verse 6. Mat. 4. Mar. 1. 11.*

Christ himselfe is subiect to the Magistrates, and doth will all his to be subiect or obedient to all magistrates.

Antichrist will not be subiect to any temporall Magistrates, yea hee doth exempt all his Priests, Monkes, Fryers, and all which haue his Marke from all Magistrates, causing Emperours and Kings to kisse his fete, and calling himselfe the King of Kings, and Lord of Lords.

Christ the high Priest doth once offer by himselfe without moze, and so he entereth into the holy place, which is not made with hands, hauing obtayned for vs (by faith in him) remission of sinnes, and a perpetuall reconciliation with God the Father.

The Antichristicall high Priest doth offer by a cake of dooze, which he personateth the people to be the living God, and doth sacrifice the same daily for a signe that it is but an idle and vaine sacrifice, and doth giue power to his Priests and shauelings (by vertue of the Character, wherewith he doth indue their head and hands) to offer the same a newe euery day for the remission of the sinnes of the liuing and dead, selling his Bulls and Pardons for a peece of money, and entering into an inuented holy place made with handes, for to giue vnto the blind and bewitched persons absolution, with an externall signe of the Crosse of all censures in eating of flesh and egges in the Lent, &c.

And for to declare all the contrarieties from the beginning to the ending, as that the one was poore, the other rich; the one of meane conuersation, the other adorned with gold, siluer and pearles, and frequenting onely with Kings & Princes; the one mecke, humble and quiet, the other arrogant, cruell, and procuring warres and bloodshedding; the one conuerting the world from all creatures to God onely, the other peruertering from God all manner of creatures, and a thousand such like.

Forasmuch as the declaration thereof would be too long and tedious, and that they are particularly described by others, we will omit to set the same downe heere, contenting our selues with the euident contents of this Booke, which do manifestly repugne against the doctrine of the Gospell of Iesu Christ, concluding that this power and authoritie, which he arrogantly doth ascribe to himselfe, is nothing els but the power of the Diuell, and of the olde Dragon, wherof *Iohn* in his *Revelation* writeth, who from the beginning hath bene a murderer, & therfore

foze doeth graunt his Pardons, Indulgences and graces, to those which also are murtherers, and which giue their money for the murthering of Christians.

And therefore we will and require, and doe also admonish all men, not to drinke out of the cuppe of this Whore, nor worship this Beast, nor receaue her Marke, but to cleane fast vnto Iesu Chyist the Sonne and Lambe of God, which onely taketh away the sinnes of the world, and who alone hath the Key of *Dauid*, and doth onely open, and none can shut, and who shutteth, and none can open: For vndoubtedly this Lambe of God shall yet obtaine the full and perfect victorie against the Beast and all his enemies. Therefore vnto him which sitteth vpon the Throne, and vnto the Lambe of God, be all honour, praise and dominion for euer. Amen.

A

Sommarie or rehearfall of the stacions, indulgences and Pardons of Rome, which his holines doeth giue and graunt to all and singular persons, which shall accept of this Bull, and shall doe and performe that which therein is contained.

On the first day of Lent in S. Sabine, absolute indulgence.
On thursday, in Saint George absolute indulgence or Pardon.

On fryday, in S. Iohn and S. Paule absolute indulgence.

On saturday, in S. Trifon, absolute indulgence.

On Sondag, in Saint Iohn & S. Peter, absolute Pardon.

On Monday, in S. Peters bandes, absolute indulgence.

On Tuesday, in Saint Anastase, absolute indulgence.

✠ And this day a soule departeth out of Purgatorie.

On wednesday, in S. Mary the great absolute Indulgence.

On Thursday, in Saint Laurence Paliserna, absolute indulgence.

On Fryday, in the holy Apostles, absolute indulgence.

On Saturday, in S. Peters, absolute Indulgence.

On the second sondag, in S. Marie of the shippe, and Saint Marie the great, absolute indulgence.

On Monday, in S. Clement, absolute indulgence.

On Tuesday, in S. Balbine, absolute Indulgence.

On

On wednes day, in S. Cicilia, absolute Indulgence.

On Thurs day, in our Lady beyond the Tyber, absolute Indulgence.

On fryday, in S. Vidael, absolute indulgence.

On Saturday, in S. Peter Marcelino, absolute Indulgence.

* And on this day, there is soule deliuered out of Purgatorie.

On the third Sondag, in S. Laurence without the walles, absolute Indulgence.

* And on this day, there is a soule deliuered out of Purgatorie.

On Sondag, in S. Marke, absolute Indulgence.

On Tues day, in S. Potentian a, absolute Indulgence.

On Wednesday, in S. Sisto, absolute indulgence:

On Thurs day, in S. Cosmo, and Saint Damian, there is shewen the picture of our Lady of the people and of peace absolute Indulgence.

On fryday in S. Laurence in Luc. absolute Indulgence.

On Saturday, in S. Susanne & S. Marie of the aungels in the Thermes, absolute Indulgence.

On Sondag, the fourth in the holy Crosse in Hierusalem, absolute Indulgence.

* And on this day, there is a soule deliuered out of Purgatorie.

On Monday, in the holy foure Crowned absolute Indulgence.

On Tues day in Saint Laurence in Damaso, absolute Indulgence.

On wednes day, in S. Paule, absolute Indulgence.

On Thurs day, in S. Siluester and S. Martin in the hills, absolute Indulgence.

On Friday, in S. Eusebio, absolute indulgence.

On Saturday, in S. Nicholas in the prison, absolute Indulgence.

On the first sonday, in S. Peter, absolute Indulgence.
 On Monday, in S. Gregories, absolute Indulgence.
 On Tuesday, in S. Quirre, absolute Indulgence.
 On Wednesday, in S. Marcus, absolute Indulgence.
 On Thursday, in S. Apollinari, absolute Indulgence.
 On Friday, in Saint Steuen the round, absolute Indulgence.
 * And on this day there is a soule deliuered out of Purgatorie.
 On Saturday, in S. Iohn before the Latin gate, absolute Indulgence.
 * And on this day, a soule is deliuered out of Purgatory.
 On Palme sonday, in Saint Lateran, absolute Indulgence.
 On Monday, in Saint Paradis, absolute Indulgence.
 On Tuesday in Saint Prisca, absolute Indulgence.
 On Wednesday, in Saint Marie the great, absolute Indulgence.
 On Thursday, in Saint Iohn Lateran, absolute Indulgence.
 On Friday, in the holy Crosse of Hierusalem, and in Saint Marie of the Aungels, absolute Indulgence.
 On Saturday in Saint Iohn de Lattan, absolute Indulgence.
 On Easter day in the great Saint Maries, absolute Indulgence.
 On Monday, in S. Peter, absolute Indulgence.
 On Tuesday, in S. Paule, absolute Indulgence.
 On Wednesday in S. Laurence, absolute Indulgence.
 * And on this day, there is a soule deliuered out of Purgatorie.
 On Thursday, in the holy Apostles, absolute Indulgence.
 On Friday, in S. Marie de Ronde, absolute Indulgence.
 On Saturday, in Saint Iohn de Lateran, absolute Indulgence.
 On Sonday in albis, in S. Pancratius, absolute Indulgence.

Stations after Easter.

In the great Letanies, this is the feast day of Saint Marke,
 at S.

at S Peters, absolute indulgence.
 On Ascension Day, in Saint Peters, absolute indulgence.
 On Whitson-eve, in S. John Lateran, absolute indulgence.
 On Whit-Sunday, in Saint Peters, absolute indulgence.
 On Monday, in S. Peters bands, absolute indulgence.
 On Tuesday in S. Anastasio, absolute indulgence.
 On Wednesday, in the great S. Marie, absolute indulgence.
 On Thursday, in S. Laurence without the walles, absolute
 Indulgence.

* And on this day, there is a soule deliuered out of Pur-
 gatorie.

On Friday, in the holy Apostles, absolute Indulgence.
 On Saturday, in S. Peters, absolute indulgence.

* And on this day, there is a soule deliuered out of Pur-
 gatorie.

On wednes day in the Ember week, in great Saint Maries,
 absolute indulgence.

On Friday, in the holy Apostles, absolute indulgence.

On Saturday, at S. Peters absolute indulgence.

Stations of Advent.

The first day, in great S. Maries, absolute indulgence.

Item in the same Church vpon all the feast dayes of our
 Lady, absolute indulgence.

On the second Sunday in the holy Crosse in Hierusalem, &
 in Saint Maries of the Angels, absolute indulgence.

On the third Sunday, in Saint Peters, absolute indulgence.

On wednes day in the Ember week, in great S. Maries, ab-
 solute indulgence.

On Friday, in the holy Apostles, absolute indulgence.

On Saturday, in S. Peters, absolute Indulgence.

On the fourth sonday, in the holy Apostles, absolute Indul-
 gence and Pardon.

On Christmas night, in y^e great Lady-church, in the Chapell of Pesebre, absolute indulgence.

In the second Masse of the Aube, in S. Anastase, absolute indulgence.

On Christmas day in the third Masse, in the great our Lady, absolute indulgence.

On S. Steuens day, in the Ronde of S. Steuen, absolute Indulgence.

On S. Iohn the Euangelists day, in the great S. Maries.

On Innocents day, in S. Paules, absolute indulgence.

On the day of the holy Circumcision, in S. Maries over the Tyber, absolute Indulgence.

On the day of the Epiphanie, in S. Peters absolute Indulgence.

On the Sondag of Septuagesima, in S. Laurence without the walle, absolute Indulgence.

* And on this day, there is a soule redeemed out of Purgatorie.

On Sondag of Sexagesima, in S. Paules, absolute Indulgence.

On Sondag of Quinquagesima, in Saint Peters, absolute Indulgence.

A Pre-

A Preface or preamble, to another Bull of the

most holy Father the Pope Gregorie the thirteenth,
translated out of Dutch
into English.

The holy Scriptures doe declare vnto vs many great
examples for to induce & binde vs to the defence of
our holy Christian Religion, seeing our Lorde God
hauing chosen king Saule, did so strictly binde him to take in
hande the enterprise and conquest of the Contrey of the
Amalekites, charging him that hee should kill them all
without any mercy, and without sparing any, and that
hee bicause the sayde King had not so performed the same,
did so cruelly punish him, that he did chase him out of his
house, and did rent a sunder and destroy the kingdome and
dominion of Israel: which example the Machabees haue also
giuen vnto vs concerning the sayde effect, during and en-
during so great paynes and griefes, for the defence of the
Lawe of God, which men did then obserue: howe much
the more are we Christians then bounde, seeing that Je-
sus Christ very God and man, hauing taken vpon him our
humaine nature, hath vouchsafed of his owne free will in
his life time, to endure for vs such great paines, trauels, &
griefe, and to die so shamefull a death for to rayse vs vp, and
to giue vnto vs life euerlasting with his endles glorie, to
defende his holy Catholike fayth, euen as our holy mother
the Church of Rome doeth mainteine & institute the same,
and to feare in this behalf the punishment of God, if we doe
not as we are bound. To which effect the Catholike king of
Spaine, and specially king Phillip, our Lord, as generall
protector of our holy Christian faith, & of our holy mother the
Church, hath alwayes endeouored, and yet doth with all his
power to defende the same against Infidels & heretiks, who
doe

doe daily seek with their power and Armes to subdue and
 subuerthe the Christians. By reason whereof, and for the
 helpe and assistance of so holy a worke, his holines through
 a holy zeale and Fatherly affection which hee hath of the
 Christians, hath graunted the Bull of the holy Crusado, bi-
 cause that al faithfull Christians, which shall accept therof &
 give the Almes hereunder declared, should obtayne
 and enioye the Graces, Pardons, Indul-
 gences and faculties hereafter
 following.



Indulgences and Pardons. 49

The translation of a certaine Pardon and Indulgence, graunted by Pope Gregorie the xiiij. Translated out of Spanish into English, &c.

Indulgences graunted by our holie Father Pope Gregorie the xiiij. to those that do fulfill one of these things that hereafter foloweth, hauing one blessed Bead with him, at the suit of the Reuerend Father Alfonso Algazay, of the companie of Iesus, Rector of the Colledge of the English-men in Rome.

Those that haue one of these Beades, in what place so euer he be in, getteth all the Indulgences and Pardons, graunted to the companie of the holy Trinitie of Rome, doing what there is commaunded: but the Pardons vnderneath written, onely are for the English people, and for those that doe imploy themselves to the restoring of the faith in England, and for those that do trauaile in euery manner for the same: and for those that doe dwell in the other partes of the Moun- taines, is also graunted the same Indulgen- ces.

What person so euer hath one of those Beades, and is penitent, and purposed to con- fesse himselfe, and receiue the Sacraments so soone as he may, and prayeth on the Beades
of

50 Indulgences

of our Ladie, or other: or readeth the passion of Christ, seauen Psalmes, or the Lettenie, praying for the holy Father the Pope, our protecto: or for the state of the holy, or increase of the faith, or for the conuersion of England, Ireland, and Scotland, or the Heretickes: so many times as he doth pray, getteth full remission and *Plenary* Indulgences.

All these Indulgences that are graunted to those that say prayers to the Crowne, or Beades, or seauen Psalmes, shall those get, that lamentable prayeth one whole houre or halfe an houre, as also those that for the space of one *Miserere*, doth punish the flesh with Religious discipline or whippe, or for the space of a day or a night weareth a Cilicio, or Sackcloth.

Whosoener for the Christian faith cometh to indaunger his life, or of imprisonment being prisoner thinketh to receiue torment, whipping, or there whatsoever shame: or by long imprisonment cometh to haue a feuer, or whatsoever other sicknesses, saying one Pater-noster, or an Aue Maria, obtaineth remission of all his sinnes, so often as he shall haue neede thereof: And also getteth the same Indulgences, he that suffering these troubles do offer them to GOD, for the restoring of the faith in these parties, or prayeth for those that

pro-

procureth it, getteth the Popes blessing.

Whosoever being confessed or penitent, saith Masse, or is accustomed to heare it to be sayd, praying for the holy Pope, our Massier, encrease of the faith, the Church, or conuersion of Hereticke and Infidells, getteth Indulgences, *Plena* once euery moneth.

When one of these Beades bee broken or lost, he that hath it may one time, two, or many times, put blessed in stead thereof, and shall haue the same Indulgence: but in those Kingdomes where it is commaunded vpon payne of death or other great punishment, agaynst such that carieth the said Beades, it is graunted vnto such that in stead of the Beades, they may carrie any precious stone, one, or many Corall, & whatsoeuer sort of stone, or poulder, or a little Crosse, the Image of any Saint, whatsoeuer fashion it bee, or the picture of Death, in bone, mettle, or wood: and this they may do, as many times as they shall haue neede thereof.

To all those that haue one of the sayde Beades, is pardoned al the trespasses wherein they haue fallen, praying in the deuine seruice, or hearing or saying Masse, if they do say the Psalmes *De profundis*, or *Laudate Dominum*, *omnes gentes*, or the Song *Magnificat*.

Other Indulgences besides the above sayd, graunted
vnto Crucifixes, Brouches, and Crosses.

Whofoener hath a Crucifixe or Brouch
blessed, and beholdeth it, or kisseth it
with deuotion, getteth every tyme one
hundredeth daies of pardon.

Whofoener saith Masse, or causeth it to
bee sayd vpon an Altar, where a Crucifixe, or
one of the sayde Brouches is, every Friday
deliuereth a soule out of the paynes of Purga-
torie, as also in the day of the dead: and in eue-
rie viii. daies.

To whom soener hath lost one of these Cru-
cifixes or Brouches, may put in the place one
tyme two, or many, an other Crucifixe or
Brouch vnblessed, as it is graunted to y^e Bead.

Whofoener being confessed, doth receiue the
Sacraments in the day of Trinitie or Pen-
ticost, or in every day of our God, of our Ladie,
or of the Apostles, or of S. Thomas Archbishop
of Canterburie, or of S. Edmond, or of S. Gregorie
first Apostle in England; or in the day of the
founders and Aduocatores of the sayd Wo-
ces, or in the feast of the sayd Sanctes: whose
notable Reliques, Church, or Chappell bee in
the same place all the Sundaies in the yere,
getteth Indulgences or free pardon for him-
self,

self, or for some faithfull deceased, if that after manner of Suffrages it is offered.

As many times as one confesseth his sins to a lawfull Confessor, or being penitent, or with intent to confesse, and with deuotion heareth Masse or Synod, or examineth his conscience, or teacheth or heareth the Christian doctrine, al, or part, or to loyne amitie or make peace, or procureth any others to do some good deed, or charitableness, counselling them with desire, or procuring them for him self to depart, or counselling others to depart from the profound conuersion of the Heretikes, perswading himselfe, or others, to keepe the Christian faith, getteth all the Indulgences graunted to our Ladie of Lorew, Saint Marie the greater, and Saint Iohn Lawraire of Rome.

Whosoener hath one of these Beades, and doth with deuotion fast, according to the vse of the Church, or of the Cue of our Ladie, getteth a hundred peeres of pardon: and if he eat with bread or drink, getteth a thousand peeres of pardon.

Whosoener prayeth to the trobne of our Ladies Beades, or the seauen Psalmes, or the Lettenies, for the conuersion of Heretikes, in Aduent, Lent, or on the day of Stations in Rome,

getteth the like pardons, as if personallie
did visite the places.

Whosoever perswadeth one an other to
leauue his euill life, from horrible crime, especi-
ally heresie, getteth a thousand yeres of In-
dulgences.

Whosoever prayeth seauen times the Pater-
noster, and Aue Maria, or on the Crowne, or
Beades, or Psalmes, or Lettenies, with deuotion
before God, or some Altar, or Image, for the
conuerſion of England, Ireland, and Scotland, get-
teth all the Indulgences that those getteth,
that visited the seauen Churches of Rome.

Whosoever he be that hath Priesthood, and
carieth with him one of these Beades, & saiethe
two Masses for the dead in the weeke, or the
same that the day followeth in the Masse-
booke, offering it for a soule in Purgatorie, it
shalbe deliuered through manner of Suffrages,
from the payne of Purgatorie: & those that haue
not Priesthood, if they bee confessed, and re-
ceiue the Sacraments, praying the seauen
Psalmes, or the Beades, or on the Crowne: and
if he cannot reade, praying twise on the
Beades, getteth the same Indulgences once
euery moneth.

If at the poynt of death one prayeth on the
Crowne

Crowne, Beades seauen Psalmes, or Lettenies, and not bring able to pray, saith Iesus, at the least with his heart, not being able with the mouth, bring confessed, or penitent with purpose to cōfesse, getteth Indulgēces plenissimam.

Whosoener saith *Deus propitius esto mihi peccatori*, or taketh Holy water, and maketh reuerence to a Crucifixe, or Image of any Saint, or saluteth our Ladie, at the morning, noone, or night, or giueth thanks to God for the benefites receiued, getteth for euery time ten yerres of Indulgences.

The somme of the Indulgences, graunted by the holie Father *Leo Decimus*, vnto the most holie Images, of the most pure conception of the Virgine Mary the mother of God, and our Ladie.

The Image of the conception Iesus of our Ladie is to be worne about one in a round circle, made of some kind of mettel whatsoever it bee, cloathed with the beames of the Sunne, crowned with Starres, with the Moone at her fecte, and the corde-Girdle of Saint Fraunces round about.

The holy Father *Leo Decimus* according as more largely is contained in the Bulls graunted vnto the glorious father Saint Fraunces, and graunted vnto all men that carrie about them the Image of the conception of

of the Virgin Mary, and vnto such women as carrie badge of the same order of conception, and therewith also the sayd Image, do obtaine likewise all the like graces, as well replenished, as vnreplenished, as those that weare the cord girdle of Sainct Fraunces, and the Coria of Sainct Augustine, the which are very many and very great, as it appeareth by the originals of the sayd Bulles.

The same holy Father Leo decimus, graunted vnto al such persons as carrie about them the Image of the conception in the manner as aboue sayd, ouer the oration of the Pater-noster, with the Aue Maria, and A gloria patri, at the end of euery Aue Maria, and besides the fīue Pater-nosters, and fīue Aue Marias, besides an other Pater-noster and an other Aue Maria for the Pope, which graunted this Indulgences, obtaineth all the same Indulgence and remission of sinnes, within the same daies are obtained in Rome, at the Nor Ciui Cula in Ierusalem, and S. Iames in Gallicia, and this in what place soeuer he be in.

All persons that carrie about them the Image of the conception of our Ladie, and doe kisse the same with deuotion, doe obtaine fīue yeres, and fīue and fortie parts of a pardon.

All persons wearing about them the Image of the conception of our Ladie, praying vpon

Upon their knees before it, saying three Pater-nosters, & three Auenmaries doe obtaine fifteene yeares of Indulgences and Pardons.

Having about them the Image & praying for the estate of the holy mother Church, for the preservation & peace amongst Christian princes, & say five times over the Pater-noster, with the Auenmaria do obtaine *Indulgentia plena* and remission of all their sinnes.

Having about them the Image, and saying three Pater-nosters, with three Auenmaries, for such as are in deadly sinne, for every day thus much doing, thirtie and three yeares, and also as many forty partes of a Pardon.

Having the Image about themselves, so often as they say over the third parte of the Beads, which cōteineth fiftie Auenmaries, and five Pater-nosters, or else the Crowne of our Lady, of threescore and three Auenmaries, and six Pater-nosters, & five Auenmaries doe obtaine *Iubileo plenissimo* of all their sinnes given as often as they pray.

Having one of these Images about them, so often as they haue receiued the Sacramēt giuing thanks vnto God, and doe say the Psalm *Miserere mei*, or the Magnificat, or five times the oration

ration of the Vater-noster, with the Auenmaria, freeth a soule out of Purgatorie.

Upon euery Wednesday or Sonday of the yeare, & euery of our Lady holy daies, who soeuer saith nine Auenmaries, and a Vater-noster to the honour of our Ladies Conception for any soule in Purgatorie, Deliuereth that soule out of Purgatorie.

All such as haue this Image about them at the point of their death, say but three times Iesus Maria, bee it in heart, when they cannot in sounge, and albeit hee cannot say it, yet hauing it about him doe obtaine Indulgentia plenaria, & full remission of all their finnes.

In wearing about them one of these Images is obtaining of one yeare, and one sortie partes of a pardon.

These, and all other Indulgences that may be founde to be graunted vnto the Churches, & stations of the citie of Rome, which are many, are graunted vnto such as weare these Images, the which are imprinted in many sundry Summaries, and so in the like sort are all those which are graunted vnto such, as weare the corde Circle of sainte Frauncis, and the Corria of saynte Augustine

Augustine, as appeareth in the Bulles granted
vnto the Religious men of that order.

All such as doe worship the Crosse of Christ
kissing the same, where soever they bee, doe ob-
taine one yeares Indulgence graunted them
by Pope Iohn the twenty two, and now fortye
daies graunted by Pope Clement.

The lycence and Authoritie for the print
as followeth.

These Indulgences are to be printed, seeing
they haue bin approued and examined by com-
maundement of the table of generall counsell
of the holy Inquisition. Dated at Lisbonne the
sixt of Aprill. 1582.

*Paulo Alonso, George Sarraent,
Antonio de Mandosa,*

Finis Tho.P.